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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, AUGUST 1, 1846. JOHN H. MORISON, EDITOR.

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For the Register.

COMMUNICATION.

"What do you Unitarians believe in?" asked master Henry.

"Nothing in this world, or the world to come," replied his mother, answering for me, to whom the question was addressed. I smiled, and she pursued her explanation of Unitarianism. "They believe that the Bible is just like other books, that Christ was a mere man, and that though it is perhaps 'best to be a pretty clever fellow' (as your grandfather used to say) there's no need of conversion, of *being born again*. Isn't it so, Cate?"

I did not reply immediately, for I was pondering the sentiment of the worthy old man referred to, whom I had known in childhood. He was a very illiterate, hard working man, one who with reverence for religion concerned himself not with disputed points of Theology, but contented himself with, and acted upon his favorite maxim, *it is best to be a pretty clever fellow*. The spontaneous thought of that humble and obscure individual is the same, thought I, as that expressed by the learned philosopher, "whatever is best is safest."

But to the question—leaving my revery I answered; "they do not believe in making folks over all at once, or at least I do not, for I have seen too much of such conversion to believe it genuine; but they believe in the new birth, as they understand it—the awakening of the soul to its higest interest."

"They believe in *morality*," said Mrs. Paine, emphatically, "but religion is a different thing."

"So it would seem," said I, "since many of those who have 'got religion,' or have 'been brought out' do not practice morality;" and I instanced the cases of known individuals who had been wont to speak of the day and the hour in which they were taken from "nature's darkness" whose moral course had not since appeared to be guided by that *marvellous light* into which they professed to be ushered. And pray tell me, "I continued," why you say of my friend, Mrs. H. that you do not think she has any religion, while you admit that she is the most moral person you know—that is, that she is sincere, benevolent, does, as she would be done by, and seeks to do the right because it is right. You are aware that she was connected with a church before she came here."

"A Unitarian church! Yes, any body may join that."

"There may be," said I, "many tares in it which might be rooted up, but we are instructed to let them grow with the wheat till the judgment."

Here my uncle, who is deacon of an Orthodox church, happened in, and interesting himself in the conversation he very sagely remarked that "it was very unfortunate for *experimental* religion that so many good moral people had embraced the Unitarian faith, as it was calculated to mislead upon the subject, and to make infidels."

"Do men gather figs of thistles?" I asked.—"Now I think our belief eminently calculated to unmake infidels, being rational and practical; and," I added with some pride, "you cannot but respect the understanding of many of its advocates."

"It was asked," said he, "at the time of our Savior's ministry, "have any of the rulers, or of the pharises believed on him?"

I found I had a more worthy antagonist than my female friend, to whose assumptions it were not worth while to oppose argument. We had a long conversation in which uncle C. presented the usual Orthodox arguments, insisting upon the words of Christ, "I and my Father are one" as conclusive to the indentity of person, and he was hardly willing to admit the logical force against it of his subsequent prayer to the Father that his children may be one *even as they are one*. But as reason at length gained some ascendency with him he spoke of the tendency of our doctrine as enough of itself to condemn it. "We have seen it," said he, "carried to the most loose form of free-thinking."

"Not by those who are its fair representatives."

"Who then is its fair representative?"

"Dewy, for instance."

"Yes," interposed Mrs. P. "Cate thinks much more of Dewy and Channing than of the Bible."

"I have all reverence for the Gospel," said I; and I did not shock the pious feelings of any present by adding that "if by her remark she meant merely that I ascribe to the best thoughts of Channing and Dewy a higher inspiration than to some portions of the Bible I must plead guilty."

"All reverence for the Gospel," said the deacon, repeating my words—"as authentic, inspired?"

"Yes."

"Then what manner of man is this that even the wind and the sea obey him?" said he with unwonted eloquence.

"Even the same that he said unto us from the beginning—he whom God hath exalted to be a Prince and a Savior."

"You believe," said he, "that that man done many miracles?"

"O yes, I am not of those who reject the supernatural in the Gospel, interwoven as it is with the whole history."

"And what of those who do reject it—do you class them with Christians?"

I replied "That with the personal character of such, I was not acquainted, and therefore could not decide upon their claim to the name."

"What," said he, "shall not the expression of such sentiments as these, decide the question, that the story of the conception of Christ is a wild fable, that one's own inspirations are even in advance of his, and that the miracles attributed to him are not real, and consequently that *he deceived the people?*"

I could not deny the infidelity of such sentiments, though I averred they are not chargeable upon Unitarianism as I received it. CATE.

MUSIC IN THE SANCTUARY.

There are good hints in the article copied below from the Christian Reflector, which may be acted upon with advantage in more churches than one. But it is to be feared the evils alluded to will continue, so long as parishes find it necessary to hire professed musicians. The singing in our churches ought to be done by serious members of the Society, taught and trained for the purpose. In every congregation there are a sufficient number of fine voices to praise God; and it would only be necessary to transfer to the church, some of those tones which charm in the parlor, to make one of the most important and beautiful parts of public worship what it should be. But many of those who spend hours every day in practicing upon the piano, so as to shine in the gay party, have *no time* to join the parish choir, take lessons in psalmody, meet regularly and punctually at rehearsals and be in their places every Sunday. *No time!* How often is that excuse only a false phrase for no interest, no heart, no inclination.

"There seems to be a liberty allowed and indulged in the orchestra, or "singing seats," as they are more commonly called, which is anything but pleasant to the devout worshipper in God's house.

The first sounds that strike the ear of the congregation as they begin to assemble, are too often, loud whispering and even laughing, turning of leaves, falling of books, or unnecessary noise of tuning different instruments in churches where they are used. All such irregularities tend to depreciate the character of the choir, and the chorister who will allow them must not be surprised that members of the church and congregation make frequent objections to joining it.

Choristers too often set a bad example by examining the different books, comparing them, &c., during service. We do not deny that it is often necessary to select tunes for the after part of the service during the sermon, but it is seldom necessary to spend many minutes in so doing, and the Sabbath is no time for criticising musical works. If the chorister's conduct is such as it should be, the whole choir, almost without exception, will follow in his path. His duties and responsibilities, on the Sabbath, rank next to those of the preacher; let his conduct be regulated accordingly. How long would a church or congregation tolerate levity in the pulpit, and why should it be tolerated in the orchestra! Simplicity of style and execution, without monotony, should be the aim of every choir; without it, comparatively few of the congregation will appreciate and enjoy the exercise. Hardly one choir in a hundred is able to perform elaborate music in such a manner as to give satisfaction to the majority of the hearers, and even if they can, we very much doubt the propriety of its frequent use. A short and simple *tune*, we consider, more suitable generally as an introductory or closing service, than the most difficult choruses. At the present day, when music is more universally cultivated than formerly, there is great danger of our neglecting the more simple psalmody for elaborate anthems, choruses, and the like. To perform some plain tunes *well*, often requires as much cultivation of the voice and the powers of execution as the more intricate concerted piece or oratorios. Never attempt *in church*, more than can be accomplished, but in rehearsals we cannot aim too high. No one who has any musical taste can practice such pieces as the Hallelujah chorus by Handel, "The Heavens are Telling," by Hayden, without improving that taste, and becoming better for the exercise, and such pieces may often be introduced with fine effect in our churches, if the choir is large and qualified to execute such music with the firmness and ease which are so essential in performing pieces of so high order. No choir should attempt pieces at the opening of the service, except those of a general character, unless the subject of the discourse is known; if the hymns are sent in he can judge by them of the sentiment suitable for the introductory piece. If a death has occurred in the congregation it may be well to be governed to some extent by such a circumstance. The sentence of the afternoon should, generally, bear some affinity to the subject of the morning discourse; thus connecting the services of the whole day, and making the musical exercises what they should be—a part of the devotional exercises of the sanctuary."

FROM THE TWELFTH REPORT OF THE WORCESTER SUNDAY SCHOOL SOCIETY

(Composed of the ministers, Superintendents, and Teachers within the limits of the Worcester Ministerial Association,) we learn that the number of schools connected with the Society is at present thirteen, and that these contain including Bible Classes, 2266 scholars, and 291 teachers. Of the teachers 160 are Church members, and of the scholars 63.

On the subject of Church membership the Report contains the following pertinent remarks.—

More than one one half of the teachers,—very few of the pupils,—and less than one quarter of those belonging to the Bible classes are connected with the Church by a Christian profession; and only twenty-seven in all our Churches have become Communicants since our last Anniversary. What interpretation shall we give to these facts! Do they mean any thing! If they do, what is their significancy! Should they not at least lead to inquiry as to the cause! Should they not awaken solicitude in those to whom the interests of our Sunday Schools are committed! Is it not meet that our teachers should sit themselves at the feet of the Great Teacher and learn of him! And if such is the position which they have taken, and such the attitude they have assumed, why should they not come to the ordinance of commemoration, which He instituted for all who should be his disciples!

And why should not the young of both sexes, in whom the religious sentiment has been awakened and cultivated, whether in the Christian household or in the Sunday School, be encouraged to make an early consecration of themselves to God, and by a public confession, bring themselves more fully under the blessed influences of Christianity!

Connected with most of our Sunday Schools are Bible classes, composed of young persons of ages varying from fifteen to twenty, and upwards. Is there a season more propitious than this, for deciding the momentous question, whether the life shall be one of frivolity and worldliness, or one of usefulness and duty! whether Christ or some other leader shall guide our wayward steps.

There is, commonly, in the experience of most persons; whose religious culture has not been sadly neglected,—a time, when that question presses itself on the attention; and when a choice must be made. That is "the accepted time;" and the Christian parent and the Sunday School teacher, will look upon the trial that is going on with the deepest interest, and will seek to impart such seasonable and judicious counsel and aid as may be needed, to guide the tottering steps and to fix the wavering resolution. This season forms a great moral crisis. It is the hinge on which the chance and destiny of an immortal being turns. Should a wrong choice be made, or, what will prove as fatal in its issues,—should there be wanting the purpose, the determination, the will, to make a right choice; should Wisdom's cry be unheeded,—should the heart be locked against the Saviour, when he stands at the door and knocks, the consequence will be disastrous, may be fatal. Good thoughts will vanish,—wise purposes will be forgotten. The blessed influences of God's spirit will be withdrawn,—and that tenderness and susceptibleness so favorable to the reception of Christian truth and the formation of Christian character, will be exchanged for a hardness and insensibility, and it may be hostility to religion, from which nothing good can be expected to come.

With reference to the doubts expressed in regard to the efficacy of the Sunday School, the Report speaks thus plainly and earnestly:—

"The Sunday School is sometimes spoken of with little respect. It is pronounced a failure. Some very worthy persons seem to have very little confidence in it. Some parents seem to think it of very little consequence whether their children are connected with it or not. Some would have us believe that it has had its day, and done its work; that the age has outgrown it, and that a substitute must be sought for that shall better meet the demands of a more advanced stage of the world's progress.

We do not much wonder that such sentiments should be entertained and expressed.

As the Sunday School now stands, or rather *totters*, through imbecility or the want of efficient support in some of our Churches, we cannot think it strange that it should be looked upon by its warmest friends with some misgivings.

But then our children, what shall become of them? They are not, they cannot be judiciously instructed in religious truth and moral duty at home, or in the District School. And yet "all" should be "taught of the Lord." The injunction,—"Feed my lambs," is as imperative now as when it first fell from the lips of "the Master." On whom does the duty devolve?—First, and chiefly, we admit, on those to whom "the ministry of reconciliation" has been specially entrusted,—on Christian ministers,—on those, who in assuming the office of public teachers of religion and morality, assumed its responsibilities, among the chiefest of which is, the charge to feed Christ's lambs. The minister must not stand aloof and leave the work to others, and by so doing, give ground for the suspicion that he looks upon the institution with indifference or distrust, or disdain. If it have failed, under his administration, to have accomplished the good that he had looked for, or that is desirable, or that it has accomplished elsewhere, or under other influences, he should inquire, if the failure may not be owing to his own fault; to negligence or want of skill, or want of energy and perseverance on his own part. He should ask, if he has done all that he could to awaken an interest in the parents, and to bring in the children,—to engage the services of competent and faithful teachers, or to direct and encourage them in their labors. They may have looked on him for light, which he could easily have imparted, which he has "hid under a bushel."—He may have seen their incompetence,—their want of tact,—their lack of interest or energy, or perseverance and instead of seeking to correct the evil,—instead of manifesting, on his part, an earnest, devoted self-sacrificing spirit, which should rebuke their luke warmness, he may have suffered his own courage to falter,—his own zeal to languish,—his own love to grow cold, so as to increase, by the influence of his own example, the very evil of which he complains.

The minister, if not the acting Superintendent, should be the *overseer*,—the vigilant guardian,—the affectionate patron of the Sunday School. He is, to a greater extent than any other person, responsible for its well-being and success. He needs co-adjutors, and he should esteem it as a high privilege that he can engage the services of a band of faithful and earnest fellow-laborers, to do that which he cannot do in his own person. But he is responsible for what they do. He must see that the work is done, and well done,—that the lambs are fed,—"fed with milk, and not with meat,"—fed with "the finest of the wheat," and not with husks or chaff.

Nor can the *actual presence* of the pastor in the Sunday School well be dispensed with. It is desirable on every account, that he should meet with the children as well as with the teachers,—that he may give them his countenance,—learn what is the actual state of the school, and by his wise counsels and devout prayers, exert a direct influence on their minds, while by fervent prayer, he invokes the blessing of heaven upon the gathered band. Both teachers and pupils when they see that they have the sympathy and co-operation of the minister, will take courage, be stimulated to a more constant attendance, and more faithful efforts. Nor is his influence limited to those actually connected with the Sunday School. From the pulpit, in his parochial visits,—"in season, and out of season," he may speak a good word for the Sunday School, which shall gain for it the favor and co-operation of parents and of the whole community. The result of such a hearty interest and co-operation on the part of the minister, cannot fail to be good. It will be seen in the gradual enlargement, and in the improved and improving condition of the school. Let him not be discouraged, because the result does not come at once. Let him labor on "with a good heart and hope," and he "shall see the travail of his soul and be satisfied." It appears then, that the relation of the minister to the Sunday School is most intimate and important. As the presiding officer of the Church, it is meet that the next Sunday School, the nursery of the Church, from which the Church is to receive accessions from time to time, "of such as shall be saved," should be under his supervision, and in a manner under his control.

He will not, indeed, arrogate or covet irresponsible power. He must not here, nor in the Church, nor any where else, "lord it over God's heritage." But he will use the influence which his chance and station, and intellectual and moral attainments give him, to elevate the character of the Sunday School, and to promote the religious education of the young.

The Sunday School, we most assuredly believe *has been*, *is*, and *will* continue *to be* an efficient instrument of moral and spiritual culture. It meets a common want, and must be retained among the essential agencies and permanent institutions of Christianity.

The Sunday School has been supposed by many to be a modern institution. And so, in a certain sense, it is, having numbered but a little more than half a century of years.

It was instituted to meet a special case, and probably without a thought of extending it beyond the limits of the city which gave it birth. A kind-hearted man was moved with compassion when he saw how the Sabbath was profaned by the graceless children of ungodly parents, in the streets and lanes of the populous city; and as others before him had done on a smaller scale, he employed his ampler means in providing instruction and Christian nurture for those neglected children of poverty and crime.

But we deny the fact of the modern origin of the institution, and claim for it an origin co-eval with Christianity itself. In its essence and spirit, the Sunday School existed in the Apostles age, and was from the beginning, one of the agencies for disseminating Christian truth, and building up the Christian Church. The disciples,—the new converts,—the children of Christian parents, did not look exclusively to their parents or to the ordained pastor or teacher for instruction in the truths and principles of Christianity. The minister had co-adjutors, fellow-laborers, persons of both sexes too,—just as in our modern Sunday Schools. Thus Paul exhorts one of the brethren at Philippi, to "help those women that labored with Clement in the Gospel, and also with other of his fellow-laborers;" and he speaks *approvingly* of Christian disciples, as "teaching and admonishing one another" in their meetings for christian worship and instruction. It appears, too, that at a very early period systematic instruction was imparted to recent converts and young disciples, by the elder and more experienced of the brethren and sisters of the Church. This instruction was *catechetical*, that is, conducted by question and answer,—the teachers being called *catechists*, and the pupils *catechumens*, corresponding to the teachers and pupils of the modern Sunday School.

We ask for it, then, a place among the agencies and permanent institutions of Christianity. As the world goes, and as it is likely to go, for an indefinite period to come, it cannot be dispensed with. Parental instruction at home is better, incomparably better,—where there is competency, and where the disposition is not wanting. But the Sunday School may be a help even to those children who are well instructed at home, and the prefence of which is needed in the Sunday School, to encourage the attendance of others less favored, and to give a character to the school which shall cause it to be looked up to, and not down upon, as a poor and despised thing.

But the children of the ignorant and the ungodly, and of those whose time and thoughts are engrossed by necessary domestic cares, or who are disabled by sickness or infirmity, how shall they be disposed of! who shall teach them!—who shall stand in the parent's place, and do that which the parent, from weakness or incapacity, or criminal negligence, has failed to do! How shall these neglected children be provided for!

The Sunday School takes them up and cherishes them in her bosom, and feeds them with the bread of heaven. This, at least, is her mission and office. This she aims to do. This to a good degree she has done, and is doing throughout Christendom.

Shall the Sunday School then be abandoned? Shall it be looked upon with distrust? Shall we not rather cherish it with a warmer love, and seek to give it greater efficiency and power?"

PREVENTIVE OF WAR.

Rev. Mr. Moffat, the distinguished African Missionary, relates the following incident:—A little band of converted Africans, with others around them, had met on a Sabbath morning in the centre of the village in the open air, to hold the early prayer-meeting before the services of the day. They were scarcely seated, when a party of marauders approached from the interior. Mosheu arose and begged the people to sit still, and trust in *Jehovah*, while he went to meet the marauders. To his inquiry what they wanted, the appalling reply was, "Your cattle; and it is at your peril if you raise a weapon to resist." "They are my cattle," replied the chief, and resumed his position at the prayer-meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to that God who only could save. The sight was too sacred to be gazed on by the band of ruffians; they all withdrew without touching a single article belonging to the people. [Sun.

ASKING FOR A LIBERAL CONTRIBUTION.

Father Taylor related an anecdote of a man who met another on London Bridge in the night. "What are you here for, at this late and gloomy hour!" "Why, I am so poor and distressed for a morsel of bread to eat, and for a starving family, that I determined to come here and destroy myself." "Well, said the interrogator, "I am here for the same purpose, but from a directly opposite cause. I have so much wealth, so many cares and perplexities in taking care of it, that I wish to be delivered from the troubles of this world. And now I will give you a check, that I may be relieved a little." He signed the check and a great burden was off his mind; he signed another, and another, and finally he was so relieved that he concluded to live; and the other man came to the same conclusion. Such is the operation of relieving and being relieved. Many other things Father Taylor brought forth from his fruitful imagination, entertaining his audience for about two hours. [Puritan, April 1.

[From the Bible Christian.]

UNITARIANISM IN MONTREAL.

Unitarianism has for some time past occupied a much larger share of public attention in this city, than ever it did at any prior period. How it succeeded in obtaining such extensive notoriety we could not undertake positively to say. We should be sorry to take the merit of the matter wholly to ourselves. Were we to do so, we should be open to a charge of vanity and self-importance similar to that so justly alleged in the fable against the fly; which, whilst sitting on the centre of the carriage wheel in motion, took to itself the credit of all that was performed by the wheel.

We are willing to concede to our Orthodox friends the credit of bringing Unitarianism so prominently into notice. Yet to the Unitarians themselves, we suppose, must be given a share of the merit in the first instance. Had they not been in the city, or had they not taken means to give those who were anxious to hear, a knowledge of the Unitarian belief and the grounds of it, Unitarianism might still have remained in comparative obscurity in Montreal. Our worshipping Society is but of recent origin. It was not until within the past year that we had a church edifice in which to meet for worship. Availing himself of the accommodation it afforded, the Unitarian Minister commenced a course of lectures in January last, the object of which was to enter into a brief exposition of religion from its very foundation, and proceed regularly to the development of the teaching of the Scriptures on some of the more prominent points of faith. These lectures were well attended, and aroused many persons to inquire concerning religion who had hitherto paid but little attention to that subject.

Before the course of lectures in the Unitarian Church was concluded, it was found that many of the Orthodox pulpits in the city had taken occasion to argue against and denounce the alleged errors of Unitarianism. Of this we do not complain. If Unitarianism be erroneous, the sooner it is argued down the better. We hope, however, that a proper distinction will always be made between sound argument, and mere invective, or ardent appeals to the feelings. So much were our Orthodox neighbors aroused by their pulpits, that the Unitarians were met on every hand—in the market, in the street, and in the private circle—and informed how *dangerous* a system Unitarianism was, and how effectually it had been exposed and refuted in their church some Sunday or two before.

It was frequently found, however, that the persons who thus spoke of Unitarianism knew very little about it. Either their pulpits had given them imperfect and erroneous ideas of the matter, or they had misunderstood the information given. Under these circumstances, the Committee of the Montreal Unitarian Society thought it necessary to adopt some means to keep the public mind right on the subject, by imparting proper information concerning our views and the grounds of them. To this end, they compiled a tract, which they printed on a sheet the same size as this paper, and published, under the common title of a "Tract for the Times."

That our readers at a distance may have an idea of the amount of attention lately bestowed upon Unitarianism in this city, we may state, that during the past month no fewer than three pulpits have been delivering lectures by special announcement against our views, and that no fewer than three religious newspapers have been engaged in writing against them. Nor is this all: for we are assured by one of the religious journals that "in almost all the evangelical churches discourses have been delivered" to the same effect. Nor is the whole stated yet. Even strange clergymen visiting this city have been pressed into the same service; and some of the commercial journals, as if anxious to become polemics as well as politicians, have shewn themselves ready to pronounce judgment upon "Unitarian errors."*

The facts above stated will account for the appearance of the unusually large quantity of controversial matter contained in our present sheet. The demand upon our own pen has been considerable, and we have endeavored to answer it as well as we could amidst a variety of other necessary engagements. So long as the curiosity of the public concerning our views is stimulated by the Orthodox pulpit and the Orthodox press, we will consider it our duty to gratify it.

Seriously speaking, we think our Orthodox brethren have given us more importance than we deserve. The Unitarians are but an inconsiderable body in this city. Individually, we have watched the excitement without being much moved one way or the other. While we have had no fears whatever for the cause of Unitarianism, we have not allowed our hopes to be very sanguine for its immediate success to any remarkable extent. It would be contrary to all experience, however, if the result of such an agitation, did it not prove favorable to the Unitarian cause. And it is only proper to state, that so far it has proved favorable to our cause in Montreal. A marked augmentation has already taken place in our worshipping Society. Many who came to our church out of mere curiosity, from having heard our views denounced, remained to be convinced of their truth. Some there are amongst us who freely acknowledge that having "come to scoff, they remained to pray."

* The following editorial paragraph appeared in the *Montreal Herald* of April 25th—

"We are requested to intimate that the Rev. Nathaniel Willis, D. D. of Renfield street Church, Glasgow, will preach to morrow (Sabbath), in the Free Church, Cote street, as follows:—Afternoon (Military Service), half past 1 P. M.; Evening, 7 P. M.

"We understand that Dr. Willis has also agreed to give a discourse on the Divinity of Christ, in opposition to Unitarian *errors*, in St. Gabriel Street Church, on Wednesday evening, at 7 o'clock. From the well known character of Dr. Willis as an able Theologian, and from his former experience as a Theological Professor in Scotland, it is confidently anticipated that the Doctor will do ample justice to this deeply important subject."

Now if our contemporary, the *Herald*, had simply said DOCTRINES instead of ERRORS, there would be nothing objectionable in the above paragraph. When there are three religious journals in Montreal on the orthodox side, and two of them good-sized weekly papers, and nothing on the heterdox side but our own very small and unpretending sheet making its appearance monthly, there is surely no occasion for the secular press to turn polemical. The religious prints have evidently the will, and no doubt they think they have the power, to put down Unitarianism.—Under all the circumstances, we hope our neighbors of the daily broad-sheet will see the propriety of abstaining from interference. They are powerful, we know; and we hope they will be generous.

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card, and placed it on the top of an hour-glass in her garden bower the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory.

"To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder upon the question—act in view of, and make preparations for an unknown state of existence.

"To think when heaven and earth are fled,
And times and seasons o'er,—
When all that CAN die shall be dead,
That I must die no more!
O! where will then my portion be?
Where shall I spend ETERNITY?"

[Banner.

JOHN RONGE, THE REFORMER.

In the month of February last, John Ronge, the celebrated seceder from the faith of Rome, was cited before the Criminal Tribunal at Breslau, for having outraged the principles of the various creeds authorized in Prussia, in a work published by him at Breslau, under the title of "Nene doch alte Feinde"—("New Enemies and yet Old Ones.") This suit caused much uneasiness to Mr. Ronge's friends, but the result has been a complete acquittal. The sentence which has been passed recently, declares that, "though M. Ronge does speak in most severe terms of the various religious communities legally established in Prussia, still there is not any thing that falls under the action of the criminal law. In consequence the tribunal declares M. Ronge to be acquitted, and placed all the costs at the charge of the state." A number of houses in Breslau were illuminated the same evening to celebrate the decision.

PROSPECT OF RE-UNION IN THE PRESBYTERIAN CHURCH.

During the last week of May, as our readers are aware the two assemblies of the Presbyterian church were in session in the city of Philadelphia.—We learn that an effort was made by the "New school" to wipe away "the reproach of an acrimonious unforgiving spirit, by a kind and christian overture to meet their brethren of the "Old School" in the celebration of the Lord's Supper. It was felt that such a recognition of each other would have a happy influence in softening asperity of feeling, and healing the breach in the body of Christ. The proposition seems to have been made in the expectation that it would be fraternally responded to; but a decided stand was taken in opposition and it was not acceded to. It was thought to look too much like bringing about a re-union of the Presbyterian church which was not desired. The New school was regarded with suspicion; charged with being Pelagian, the proposition denounced as a Trojan horse. One member in reference to it, quoted "Timeo Danaos" &c. The Assembly seemed placed in a dilemma, from which it was difficult to escape without dishonor to themselves and reproach to religion, and said "hard things" of their "New School" brethren for placing them in so unhappy a position. There were others however who warmly urged the Christian propriety of meeting their brethren at the table of their common Lord; and took the ground that it was due to themselves to do it—due to the honor of religion, and they could not refuse without wounding the hearts of the pious, and rejoicing the hosts of the wicked.

After a long discussion, occupying a portion of three days, the following Minute was reported and adopted as a final disposition of the "vexed subject:"

"The Committee on Devotional Exercises have reported to this General Assembly a communication from a similar committee of the General Assembly in session at the First Presbyterian church, representing that the said Assembly has authorized its committee to confer with the committee of this Assembly in relation to a joint celebration of the Lord's Supper by the two bodies; it was ordered, that the committee respectfully acknowledge and reciprocate the courtesy of the communication, and says in reply, that while this Assembly recognize the above mentioned body as a branch of the church of our common Lord, and for this reason would, as individuals, under appropriate circumstances, unite with our brethren in the celebration of divine ordinances, yet, as this Assembly has never in its corporate and official capacity united with any other ecclesiastical body in celebrating the Lord's Supper, it judges it inexpedient to institute a new usage at this time."

This Minute, is perhaps as wisely and courteously prepared, *under the circumstances of the case*, as could be done.—But does it meet the case? It is not a virtual refusal to celebrate the Lord's Supper with those who are recognized and called "a branch of the church of our common Lord." [Lutheran Baltimore Observer.

SPECIAL PROVIDENCE.

From the Autobiography of Heinrich Stilling, late Aulic Councillor of the Grand Duke of Baden, &c. &c.

In the spring of the year 1778, Stilling was under the necessity of removing to another habitation, because the landlord wished to occupy his house himself. Mr. Troost therefore sought and found one for him; it lay at the lower end of the town, on the way to Russelstein, near a number of gardens; it was enchantingly beautiful and convenient. Stilling rented it, and made preparations for removing into it. But here he had a dreadful trial to sustain; he had hitherto been able to pay the seventy dollars house-rent regularly every year; but he had not at that time a single farthing in hand, and according to the law, he was not permitted to remove until the rent was duly paid. The want of credit and money likewise rendered him timid in requesting his landlord to have a little patience; there was, however, no other remedy. Oppressed with extreme sorrow, he therefore, went to him, and besought his landlord, who was a worthy and upright merchant; but punctual and severe, to allow him a little more time. The merchant reflected a little, and said, "Remove if you choose; but with the condition that you pay it in a fortnight." Stilling firmly confiding in the Divine aid, promised to settle every thing by that time, and removed into his new habitation. The cheerfulness of the house, the prospect of the beauties of nature, the convenient accommodation, and in short, every circumstance certainly contributed much to alleviate his painful feeling; but the difficulty was not removed, and the gnawing worm remained.

The end of the fourteen days drew near, and there was not the slightest appearance of obtaining the seventy dollars.—The iron now again entered into poor Stilling's soul; he often ran up to his chamber, fell on his face, wept, and entreated help of God; and when his vocation called him away, Christian took his place; she wept aloud, and prayed with such fervor of spirit as might have moved a stone; but there was no trace of obtaining so much money. At length the dreadful Friday arrived: both prayed incessantly the whole morning, during their occupations, and their heart rending anxiety caused ardent ejeculations to ascend continually.

At ten o'clock, the postman entered the door, in one hand he held his receipt-book and in the other a letter, the contents of which were heavy. Stilling took it, full of expectation; the superscription was in Goethe's hand, and under the address was written, "Enclosing one hundred and fifteen rix-dollars in gold." He broke open the letter with astonishment, read it, and found that his friend Goethe, without his knowledge, had caused the commencement of his history to be published, under the title of "Stilling's Youth," and this was the sum obtained for the copyright. Stilling quickly signed the receipt in order to send the postman away, the married couple then fell upon each other's necks, wept aloud, and praised God for his signal interposition. During Stilling's last journey to Frankfort, Goethe had received his call to Weimar, and had there procured the publication of Stilling's history.

It cannot be expressed what a powerful effect this visible interference of Divine providence produced on the hearts of Stilling and his consort. They firmly and unhesitatingly resolved never to waver any more, but to endure every suffering with patience; they also perceived in the light of truth, that the Father of men led them by the hand, that therefore their path and course were right before God, and that he intended by such trials to prepare them for higher purposes. Oh, how feeble and disgusting to one who has had so much experience of this kind is the sophistry of modern philosophers when they assert, "That God does not trouble himself with the detail; but merely with the total; that He has fixed the plan of the world, and that therefore prayer cannot alter it." O ye daubers with untempered mortar! how much the ancient abomination glimmers. Jesus Christ is the governor of the world; Stilling called upon Him a hundred times, and he was heard by Him. He led him up the dark, and dangerous and precipitous ascent, and—but I will not forestall myself. What avail sophistical cobwebs of correct and logical inferences, where one experience follows the footsteps of another.

THE THREE SILVER TROUTS.

A pious father who has gone to heaven, once told this story to his little daughter:

There were once three little silver trouts, who lived in a stream of clear water, which ran between two high, green banks. The banks protected it from the wind and storms, so that the water was always smooth; and as the sun shone there, it was a very delightful place. Besides, these little fishes had plenty to eat and drink, and nothing to trouble them; so that you would have expected them to be perfectly happy. But alas! it was not so; these little trouts were so foolish as to be discontented and unhappy, and God heard them complaining. So he told the little fishes that each of them might wish for whatever he pleased, and it should be granted. So the first little trout said, "I am tired of moping up here in the water, and of having to stay all the time in one place; I should like to have wings to fly in the air as the birds do, and go where I pleased."

The next said, "I am a poor ignorant little fish, and I do not know how to protect myself from danger; I should like to have a great deal of knowledge, and understand all about hooks and nets, so that I might always keep out of danger."

The other little trout said, "I, too, am a poor ignorant little fish, and for that reason, I do not know what is best for me; my wish is that God would take care of me, and give me just what he sees best for me; I do not want anything that he does not choose to give me."

So God gave wings to the first, and he was very happy, and soared away into the air, and felt very proud, and despised his companions whom he had left in the river. He liked so much to fly, that he flew away off, till he came to a great desert, where there was no water, nothing but sand as far as he could see. By this time he was faint and thirsty, but he could see no water. He tried to fly farther, but could not; his wings failed, and he fell down panting on the hot sand, where he died miserably.

And God gave the second little fish knowledge, as he desired, and he understood all kinds of danger; but instead of being happier, he was all the time in terror. He was afraid to go into the deep water, lest the great fishes there should swallow him up; and he was afraid to go into the shallow water, lest it should dry up and leave him. If he saw a fly, or anything he would like to eat, he did not venture to touch it, lest there should be a hook concealed under it. So he pined away and died.

But God loved the other little trout, and took care of him, and kept him from all dangers, so that he was the happiest little trout that ever lived.

And now, which of the three fishes was the wisest?

"O, the last, papa. But I am soory for the two poor little fishes that died. They were not much to blame, papa, after all; they didn't know what would happen to them."

"No, certainly they did not; they were to blame for not being satisfied with what God had given them, and believing that he knew best."

ANECDOTE OF BUNYAN.

A Quaker came to Bedford Jail where Bunyan was confined on account of his religion, and thus addressed him—"Friend Bunyan, the Lord sent me to seek for thee, and I have been through several countries in search of thee; and now I am glad I have found thee." To which Mr. Bunyan replied, "Friend, thou dost not speak truth in saying the Lord sent thee to seek me; for the Lord well knows that I have been in this Jail some years; and if he had sent thee, he would have sent thee here directly.

A GOLDEN SENTIMENT.

A heart dead to the claims of man, cannot be alive to the claims of God: and religion cannot flourish on the ground where humanity withers.

A FEW WORDS ABOUT WAR.

BY JAMES HENRY, M.D., DUBLIN.

Two islands lying near each other in the Atlantic Ocean, were at a remote period of time inhabited by a people who professed and believed the Christian religion. This people were taught and commanded by their pure and holy Faith, to love their enemies, to forgive injuries, and to recompense good for evil, to live peaceably with all men; and to take it for their rule of conduct always to do unto others as they would that others should do unto them. Such was the ordinance and command of their Lord Christ Jesus, delivered to his disciples in the most earnest, affectionate, aad authoritative manner; and with the awful warning, that if they did not forgive those who trespassed against them, neither would their Heavenly Father forgive them their own trespasses.

Now the people of these two islands observed this command of their Divine Master in the following manner.

They kept an armed force by sea and land, consisting of nearly two hundred thousand fighting men, whom they sent to the north, and to the south, and to the east, and to the west, to kill, and to burn, and to destroy. And some of these men were on foot, and shot and stabbed with guns and bayonets; and others of them were on horseback, and had lances in their rests, and swords by their sides, and pistols at their saddlebows; and if any person escaped and fled from the foot soldiers, the horsemen galloped after them, and trampled them under their horses' hoofs, and cut them to pieces with their swords, and shot them with their pistols. And those who sent out these armed men were called Christians, disciples of the meek and merciful Jesus; and the armed men themselves were called Christians; and many of those whom they killed and destroyed were their brethren in Christ.

And the people of those islands had great guns which they called cannon, and they armed large ships with them, and sent them to America, and to Egypt, and to Syria, and to India, and to Arabia, and to China, and to Turkey, and to France, and to Spain, and to Portugal; and they anchored them off the maritime towns of those countries, and discharged the cannon against the walls and the houses, until they battered them down. And some of the balls from the cannon were red hot, and set fire to the houses into which they fell; and others of the balls were hollow, and filled inside with smaller balls, and gunpowder, and iron spikes, and these exploded where they fell, and killed and destroyed all around.

And by these means great multitudes of men, women, and children were killed; and many were wounded and maimed for life; and many died miserably of their wounds, after long continued suffering; and many men were taken prisoners, and carried into captivity far from their native land; and many women were made widows, and children orphans; and numbers who escaped with their lives and liberty, lost all their property, and were driven to wander about the world, not knowing where to lay their heads, and mourning for their slaughtered friends and relatives.

And when the news of these exploits arrived in those islands, there were great rejoicings among all the people, and they forgot the sufferings, and wounds, and deaths of their own soldiers, or considered them as of no account, so great was their joy for the injury which they had inflicted upon others. And in their joy they illuminated their houses, and had grand reviews and mock fights. And those persons whose occupation kept them at home, and prevented them from going with the armies, and taking part in, or witnessing the actual slaughter, delighted to see these reviews and mock fights; and children went to see them, and took pleasure in hearing the firing of the musketry and of the cannon, and in seeing the flashing of the swords, and the charging of the cavalry, and some flying, and some pursuing, and others lying for dead, as if it were a real battle.

And it was the duty of the chief governor of those islands to take care that all the soldiers and their captains were always ready prepared to shed blood, and to burn and destroy at a moment's notice: and that their powder was always dry, and their arms shining and bright, and all their equipments perfect. And all the soldiers and their captains were rewarded according to the number of men, women, and children, whom they had killed, and of the towns which they had battered down and burnt, and the extent of country which they had pillaged. And one portion of the property which they had carried off was divided among them, and called prize-money; and the other portion was put into the public treasury.

And the captains who had killed and destroyed most, received the greatest honor, and all the people flocked to see them; and estates, and titles, and decorations were heaped upon them; and pillars and testimonials were erected to them in the most public places; and monuments and trophies in the houses where the people of those islands used to meet, for the purpose of praying to the meek and lowly Jesus, whose command was "Love your enemies."

sometimes they met a reverse, and were themselves defeated, and their soldiers and captains slain or taken prisoners by the enemy. And then, when the news of the disaster reached home, all the people were filled with indignation, and some of them cried out, "Let us send more soldiers, and take vengeance upon the enemy." And some cried, "Let us send more soldiers, and redeem our honor and dignity;" and others cried, "Let us send more soldiers, or what will become of our trade and commerce!" And they did so, and fought, and killed and burned, and destroyed again, and took vengeance upon the enemy; and redeemed their honor and dignity, and extended their trade and commerce.

And the captains of the soldiers were so honored by all the people of those islands, that more persons desired to be captains than could be appointed; and there arose a rivalry among them, and they contended who should be appointed captain. So a rule was made, that the appointment to be a captain should be sold at a high price; and then the richest men began to buy the appointment for their sons, and bestow it on them as a means by which they might maintain themselves and their families in wealth and honor. And to prepare them for this appointment, they sent them to colleges and schools, where the art of fighting and killing, and of sinking ships, and of storming and burning towns was taught as a science. And when the young men had become proficients in the art, and their fathers had paid the stipulated price, they were appointed captains, and ever afterwards lived by fighting and killing, respected and honored by every one.

And sometimes it happened that the same father would rear up one of his sons to be a captain, and to live by shedding blood, and another of his sons to be a minister of the Gospel of Christ, and to preach peace and good will to all men. And sometimes you might see the two brothers walking in the streets together, arm in arm, or going in the same carriage to the courts and levees of the chief governor of those islands; the one dressed plainly as became a minister of the Gospel, and the other in a splendid suit of scarlet or purple cloth, embroidered with gold, and a sword by his side, and martial plumes upon his head. And sometimes it happened, that if their father was a man of sufficient rank and consequence, the chief governor appointed one of his brothers to be his *aid-de-camp* and attendant in all his affairs of war and injury to his neighbor, and the other to be his chaplain and attendant in all his spiritual affairs, and to preach and explain to him the Gospel of Christ.

But the private soldiers were compelled to obey their captains in all things, and to undergo fatigue and hardships of every kind, and were never promoted beyond the ranks, or made captains; no matter how many men they had killed and destroyed, or how well and bravely they had obeyed orders. So very few desired to be private soldiers. And when the people of those islands found that very few, even of the poorest sort, desired to be private soldiers, they tempted them with large bribes; and when they were not able even by large bribes to prevail upon as many as they wished to become private soldies, they kidnapped them, and carried them away by force from their houses and families, and put them on board their ships, and compelled them to work them, and to fire the guns, and to kill, burn, and destroy at the command of the captains. And if any of them murmured, they flogged them with whipcord upon the bare back, until they stripped the flesh off their bones, so that many of them fainted away with agony, and some of them died. And if any of them attempted to return home to their country and families, they followed and seized them, and making them kneel down upon their coffins, shot them dead; and when they had done so, they prayed to the Lord Jesus to forgive them their trespasses, as they forgave those that trespassed against them.

And it required great sums of money to pay the salaries of the captains and the wages of the soldiers, and to purchase equipments and arms and ammunition, and to build ships of war; so they levied taxes for the purpose; and when all the taxes were not sufficient to meet the expense, they borrowed sums of money so vast that they could never be repaid, and the interest of which remained a burthen upon their own industry, and that of their children, and their children's children for ever. So the people of those islands, by means of their ships of war and their captains and their soldiers, extended their dominion and power to every part of the world, and their name became a terror to all nations, and their rich men became the richest on the face of the earth.

And the people of those islands sent out missionaries to convert the Heathen, and to teach them the pure and holy religion of the Lord Jesus; but the Heathen said, "Who are ye that come to teach us, and that practice not yourselves what ye teach? Behold ye make war, and ye lust for conquest and power and dominion, and your name is a proverb and a by-word among all nations for love of gold, so that even the Heathen mock you." And they closed their ears, and turned away, and said one to another, "If the God which these men preach to us were a true God, they would keep his commandments."

Thus did the people of those islands crucify their Lord afresh, and put a snare and a stumbling block in the way of the Heathen.

CHRISTIAN REGISTER.

BOSTON, AUGUST 1, 1846.

AS WAS EXPECTED.

Under this heading, the Western Evangelist, a paper which we are always glad to see, gives an account of some of the difficulties existing among the Universalists in these parts. We should not refer to the article, if we had no better purpose than to triumph over a sister denomination. The troubles, which are there represented as trying the Universalists, are, in a greater or less degree, afflicting most of our Congregational bodies. "Few have comprehended the amount of exuberant and profoundly exasperated benevolence which has found room to expand itself in these parts."

The Evangelist divides the Universalist preachers into three classes. First, the party of agitation, composed of some fifteen or twenty philanthropists, who had become engrossed with some *one* of the interesting ideas afloat, and knew and cared for nothing else. Secondly, "we must mention that class which was composed of those who were strongly inclined to become "all things to all men"—not so much for the sake of winning some to Christ, as for the purpose of steering clear of difficulties, and keeping in with all parties, thereby securing a reputation for great prudence, and at the same time appearing to be sufficiently philanthropic, to answer every expectation that was raised by their profession. And a third class was composed of those who, feeling, we doubt not, as deeply concerned for the welfare of our race as any other, saw in the great *principles of our religion* the elements of every desirable reform, and "determined to know nothing among the people save Jesus Christ and him crucified."

Who does not see that these different elements exist in each of our religious bodies, and that we are all exposed to difficulties in consequence! The South Boston Ordination some years ago will be brought to mind by what follows.

"In the good old town of Beverly, Mass., situated over the river directly opposite to Salem, there is a little company of sincere and faithful believers. At a great cost of labor and means, they have succeeded in erecting a small, but neat and convenient Meeting House; and a few days ago, they invited their ministering brethren to come and assist them in dedicating it to the service of God, and setting it apart to the purposes of religious worship. Knowing them well, we can easily conceive of the devout and grateful spirit with which they repaired to that new Temple, to give it to the Lord of hosts!—And, fortunately for them, the services of the forenoon were appropriate, and no doubt satisfactory. But in the afternoon they were not so fortunate. Having dedicated their house, with due solemnity, to God as the Savior of the world, they assembled again in the afternoon, to take part in the services of Installation—Br. J. L. Stevens having been elected as their Pastor. The Discourse was delivered by our learned, able, and esteemed Br. the Rev. Hosea Ballou 2nd, D. D., and was doubtless every way worthy of the man, and the occasion. But now comes the trial. Among those who took part in the services was John Prince, the successor of Br. Austin, as Pastor of the Society in Danvers South Parish, a man of small stature, but of Herculean pretensions—a flaming abolitionist, a pert conceited devotee of Theodore Parker and Thomas Carlyle, and a shameless traducer of men better than himself. By virtue of the accident of his birth having happened in Beverly, this little man was invited to deliver the customary Address to the society! And here we pause. We dare not attempt a description of the scene. The account given of this matter by Br. Cobb himself, in the "*Christian Freeman*" of June 26—a paper which has, for seven or eight years, served as a sort of safety-valve for the surplus philanthropy of the class of persons above referred to—must serve as a substitute for what we might, under other circumstances, attempt to say. We commend this lesson to the serious consideration of all concerned, and trust that it will be sanctified to the good of all who are in any way affected by it.

"In the afternoon Br. J. L. Stevens was installed as pastor of the society. The scriptures were read by Br. H. H. Baker; Invocation was offered by Br. Tillotson, of Lyun; Sermon by Br. H. Ballou, 2nd, from Mark xvi. 15—"Go ye into all the world, and preach the Gospel to every creature." Installing prayer by Br. M. Sanford; Delivery of the Scriptures and Charge by Br. S. Cobb; Right Hand of Fellowship, by Br. D. K. Lee; Address to the Society, by Br. J. Prince.

These services were interspersed with excellent singing by the choir.

The house contains 66 pews, is a neat model, beautifully finished, and yet on a plan which brought it at a low cost. The little band of brethren in this place are true and faithful, ardent lovers of the Gospel, worthy of much praise for their truly Christian efforts. They will find in Br. Stevens a true-hearted Christian pastor, whose faithful labors in the faith and love of Jesus will soon recover them from the painful shock which they suffered at the close of the Installation services.

We allude here to the closing Address by Br. Prince. After a few words adapted to the occasion, he occupied some three-fourths of an hour in what was understood to be the advocacy of Deism. He distinctly repudiated the doctrine of the Dedication Sermon, which based Christianity, as a religious system of faith, on the name of the risen Savior, rejected the miraculous in the life of Christ, and classed him with Theodore Parker, and various other respectable men, as standing on the same ground, in point of authority, as religious teachers.

Br. H. Ballou, 2nd, felt called upon to offer his protest against such sentiments. He accorded to others the broadest liberty of opinion. A man had a right to be a Deist, or an Atheist, if he pleased, but he had no right to require us to allow Deism or Atheism to be Christianity, nor to accuse us of bigotry, or of illiberality for refusing to do so.

Br. Ballou's protest was put in, for the purpose of showing the congregation that the sentiments of the Address were not the sentiments of the Ordaining Council. His protest was that of the Council as a whole. The feelings of the ministering brethren, as well as the society, were extremely wounded by the thing done.—They feared that it would seriously injure the infant society in Beverly, and the cause in which we are engaged; and they were grieved at this violation of the principles of fellowship by one they so tenderly loved, who had received our fellowship as a minister of the Gospel of Christ, as the Heaven-sent system of truth.

And we take this occasion to inquire—may not, and must not, some measure be adopted, which shall so purge our religious body, and give us such an organization, that the fact of our standing before the world as ministers of the Universalist denomination, with its fellowship and credentials, shall itself be a pledge to the public, that we receive and use the Scriptures as divine and decisive authority! that we reverè and preach Jesus Christ in the character he claims, as the Sent of God, approved unto men by miracles and wonders which God wrought by him—as the perfect pattern of holiness, and the manifestation of immortal life for our race! Brethren, think of these things."

"Think of these things!" To be sure we will! And we did think of them years ago; and faithfully warned that same Br. Cobb of the danger of introducing among *us* those matters which were at best only collateral to the great question at issue between us and the world.—"Think of these things!" What an exhortation to come from that quarter, at this late hour! The thinking day has passed—*this is the time for action! The Philistines are upon you!* You need not tell the world that you are *going* to preach Christ as a "risen Savior"—if you had *done so before*, instead of preaching almost every thing else, the necessity for solemn declarations of faith would not have been felt. "Men and brethren, what shall we do!" We can think of but one remedy for the evil complained of—and supposing that our advice will, in *this* crisis, be duly regarded, we will say, that all that will be necessary, is, to get together, in some suitable place, and adopt a "*Resolution.*" If that fails sign a "*Protest.*"

THE DISCOURSE BEFORE THE DIVINITY SCHOOL

This year was delivered on the evening of the 12th ult., by Rev. Calvin Lincoln of Fitchburg. We were not able to be present: and were disappointed in obtaining a notice of the services. We are therefore indebted for the following to the "Christian World."

The preacher selected for his text, Acts. vi. 10: "And they were not able to resist the wisdom and the spirit by which he spake." This is an indication of the manner in which the earlier preachers addressed the people. When we contemplate the circumstances under which the gospel was first proclaimed, we are led to inquire for the cause of the success of those primitive preachers. Their success was in part the result of the supernatural authority of the doctrines which they taught: in part and in no small degree it was the effect of the devotedness of heart with which they entered the ministry.

Christianity and the human mind are from the same author. Christianity was given to redeem man from the outward world. Shall it not accomplish its purpose? It must be accomplished by human agencies. Christianity must be preached. *What shall be done to render the minister of the gospel effectual?* An answer to this seems not inappropriate to this occasion.

To preach with effect, a minister must have a strong faith, must feel the blessedness and glory of a divine life. Without this ever-abiding conviction, no man is prepared to preach the gospel of Christ with success. Our discourses are to a considerable extent the copies of our inward life. Truth takes a coloring from the channel through which it flows. In order that a minister's communications may be effectual, he should study diligently the New Testament, and he should actualize the spirit of Christ's precepts in all their divine significance. The first is needful to enlarge the intellect, the other to give reality to what the minister wishes to impart. The relation of Christianity to the soul is unknown to him who has not experienced it. Vehemence is rarely mistaken for fervor. It is when the poor language of the lips seems all too paltry to express what the preacher has felt, that he can speak to the hearts of his hearers.

A minister must have a strong purpose and desire of forwarding the spiritual growth of his people. All his toils and hopes and prayers must centre in this one object. In this sphere he must love to live and labor. Nothing else should be regarded more worthy of his talent and experience. Unless he keep the dignity of his calling before him, he will only bring a portion of his strength to the work. Some of the most learned men have failed, because they sought success in other fields of labor. We do not enter the ministry to do all kinds of work, in all kinds of ways. One object alone should engross the attention of the minister. He must keep the importance of his office ever before him.

To make preaching effectual, he must have a clearly defined object. In the education of the soul there must be a process. There is a certain state of mind to be produced; a great central principle to be established in the soul. This must be fully apprehended by those who hear. The great moral principles must be made so plain that they cannot be mistaken. There must be method and distinctness in bringing each principle of Christianity to bear upon the human soul. Each great truth of Christianity must be directed to some fact in man's moral nature. The preacher must speak directly to some point clearly understood, which for the time takes the place of all other considerations. They who speak upon the moral questions of the day seem to apprehend this truth, and they are successful: need they who are preaching of the life of God in the soul be less so!

A minister should understand the philosophy of the human mind. He should know the motives by which we are influenced. He should fully comprehend the elements of human character. This demands study—patient and diligent study. The minister in order to be successful should study moral philosophy, the characters of men, and especially his own mind.

He must speak to the living,—against the sins and ignorance of his own times. He must apply Christianity to the vices and errors everywhere around him. To do this with effect, the preacher must study his own times, their moral and religious tendencies. He who does not understand his own times, cannot speak with power; he cannot get the sympathy of his hearers. Let him go out and mingle in the crowd, let him watch the sins which are abroad, with a devout heart, let him go in the spirit of love, willing to sacrifice personal comfort and reputation, and he will be successful.

PERSECUTION IN THE ARMENIAN CHURCH.

A few weeks ago we gave some account of what the course pursued by the Patriarch of Constantinople and approved by Bishop Southgate. Our statements were drawn from Mr. Southgate's letters. It will be remembered that he denied that there was any persecution in the case. The following letter from the Prime Minister of the Sultan, shows in what light the proceedings are regarded by the Turkish Government.

VIZERIAL LETTER TO THE PASHA OF ERZEROOM.

Harootioon, an Armenian of Erzeroom, a subject of the Sublime Porte, having abandoned his former belief and gone over to the Protestant faith, and there being some persons in that quarter suffering various forms of oppression and persecution, he has come to Constantinople and presented a petition, begging that a stop may be put to the occurrence of persecution.

Now, as is well known to your Excellency, for some time past the Protestant faith has spread in some degree among the Armenians. In Constantinople also, a number of the Armenian community having embraced the Protestant faith, and having been anathematized by their Patriarch, the Armenians were in consequence ashamed to have social or commercial intercourse with them, or to become their sureties; and as the persons they presented for suretics from other communities were not accepted, a complete stagnation in their trades and business was the result, and their shops were closed.

Now, although nothing be said, if, in consequence of the spiritual punishments of the Patriarch, the Armenians cannot trade with them or become their sureties, yet there has emanated an expression of the royal will of his Imperial Highness the Sultan on this subject, ordering that the Patriarch should be forbidden to interfere in their religious or personal affairs; and that all concerned, when sureties were offered by them from among the various communities, should accept them; and that thus there should be no hindrance to their pursuing their occupations and gaining their living. As this order has been put in execution here, their troubles have therefore in some measure ceased. In case then there are similar persons under your Excellency's authority, your Excellency will follow the same rule.

Wherefore, in order that persons who present sureties from other communities may be permitted to follow their trades and occupations, and that the Armenian Primates and community may not be suffered in any way to persecute or interfere with them when occupied in their commerce and gaining their living, provided their life is decent and orderly, and that they are not guilty of improper conduct, and do not under pretence of religion go about misleading unwary people,—therefore this official letter has been written and forwarded, that your Excellency may protect and defend them. And we hope that on the receipt of this, your Excellency will be pleased to act accordingly. Raouf.

[8th Jemazi el Akhir 1262.

FROM ST. LOUIS.

Some time since a request was made in the Register, for donations of books to a Sunday School in St. Louis, Mi: and in reply to that request a large number of volumes were contributed from various sources, and duly forwarded. We are requested in behalf of those who applied for and sent out this library to its destination, to express their thanks to all who so kindly seconded their efforts. We are also requested to state that the books arrived safe, and that the most grateful acknowledgements of the kindness of their friends in the East, have been returned, in letters received from the pupils and teachers in the Sunday School at St. Louis; and that this school intends to keep the charity moving, by giving away such portions of their library as have been thoroughly read. The letters speak in strong terms of the good that may be done by books in the West; and contain urgent appeals for Missionaries to dispense the simple Gospel of Christ.—The letters would occupy too much space or we should be happy to publish them at length.

A GOOD IDEA.

We heard the other day of a Society's voting in its corporate capacity to have the life of its Pastor insured. It strikes us this is an example worth imitating. Frequently a clergyman's great and perhaps only anxiety where his salary is only sufficient for his support from year to year, is about his family, if he should die and leave them destitute or objects of charity. Now to pay the annual premium on a policy of two or three thousand dollars, would be a small matter for almost any parish, whilst the insurance thus made would be a great relief to the minister.

MINISTRY AT LARGE IN BOSTON.

We learn that the Executive Committee of the Benevolent Fraternity of Churches, have appointed Mr. Samuel H Winckley, of the class which has just left the Cambridge Theological School, Minister at Large, in this city. Mr. W. is to be associated with Dr. Bigelow and officiate at the Pitts' Street Chapel.

Church in Washington. We understand that the Rev. Dr. Dewey has been engaged to supply the pulpit of the Unitarian Church in Washington, D. C. for five months, commencing on the first of November next.

Much attention has been awakened in Europe by Mr. Newman's work, in which the ground is taken that the New Testament contains not the whole of Christianity, but only germs, which have since developed themselves in the body of the Church. The subject is an interesting one, and probably contains the *germ* of a very important truth. Each particular precept of Jesus is but a seed, to grow with the growth of the individual soul, and to have a new meaning as well as newness of life with every advance of the Christian world. With respect to Mr. Newman's book, the correspondent who has favored us with the following article, says; "The first question is, what is a just and true development? Mr. Newman, I think, has not discussed this question either with clearness or with justice. His book is elaborate, muddy, tedious. The reading of it "is a weariness to the flesh." He proposes some eight or ten tests of a sound development. There should be but one. It is this. Is the development contained in the original? If not, it is a corruption."

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For the Register.

DEVELOPMENT OF CHRISTIANITY.

There are two descriptions of developments; that of *truths* and that of *corruptions*. And it is an interesting inquiry, which, and what, of the many changes that have come over the Christian Church, have been wrought by the development of truths and which by that of corruptions? In taking some historical survey, we inquire,

1. *Was the Cerinthian doctrine a truth or a corruption?* This was the first attempted innovation and was accounted a heresy by the Church. Tradition says that the Apostle John, finding himself accidentally in the same bath with Cerinthus, he immediately and hastily left it and even stopped his ears that he might not hear the heretic speak.

The doctrine of Cerinthus seems to have been briefly this: That the Lord Jesus Christ was *a true man*; not an angel or a God, but *a man*; that his *nature was human* and endowed with *supernatural gifts and inspiration* from God. There appears to have been nothing new in this doctrine except *its definite character*. All Christians then regarded the Lord Jesus as being perfectly a man. Not a man *in part*, but a man *in full*. Here was no error or heresy. But that his matchless gifts and endowments constituted the whole of his peculiar superiority, did not meet and satisfy the Christian view. It was believed that he had come from God; that he had descended from heaven. The Cerinthian view seemed to deny the Savior's *pre-existence*. On this account it was obnoxious and hateful. For this reason it was devoutly rejected by the Church.

But it is an open question, How are those passages of Scripture to be interpreted which assert that Jesus came down from heaven; that he proceeded forth and came from God! Are they not merely forms of the oriental diction! *Orientalism?* How is it that John the Baptist is called *Elijah?* And the Messiah promised under the denomination of *David?* How was it that *John* was "sent from God"! Did it imply his pre-existence! No one thinks so. And yet literally understood, the man must have existed before he could be sent. How was it that martyrs were "slain before the foundation of the world"! How did Jesus while on earth repose in the bosom of his heavenly Father! Evidently it was so in the sense of *oriental metaphor*. This kind of metaphor has a strong meaning, but it is not literal.

If Jesus our Lord pre-existed, what was he doing all that long period of time between the creation of the world and his manifestation in the flesh? He, himself, is entirely silent on this head. He never asserts anything which he had done previously to his birth at Bethlehem. If he had existed as distinctly from God and as the Son of God, he must have had some high employment. And why are not his office and acts recognised both in the New Testament and in the Old?

There is nothing important either *gained* by believing the pre-existence of our Lord, or *lost* by disbelieving it. The former view makes him no greater, nor does the latter, render him any less. If it pleased the Father that in him should all fulness dwell while acting as Mediator between God and man, it is immaterial that this fulness should be communicated to him before he commenced the work of mediation. The only material point is, that he be fully competent for this vastly great undertaking. We, therefore, humbly suggest that the Cerinthian doctrine was not a corruption but an evangelical truth.

2. *Was the Gnostic doctrine a true or a false development?* It regarded the Lord Jesus Christ as being an *Æon* of the highest class, but not a man. His humanity was only *apparent*, not *real*. This doctrine, which was a modification of the oriental philosophy—the doctrine of emanation—was devoutly rejected by the catholic Christians. The great reason for doing it was that it divested the Savior of his human nature. It made him to be *no man*. And this was justly conceived to be a conclusive argument against its truth. It was undoubtedly *a corruption*, not a true development, of the Gospel. The catholics, doubtless, did very right in disallowing their doctrine, but very wrong in refusing to acknowledge to be Christians.

3. *Was the Sabellian theory a true development, or a corruption, of the Gospel?* This theory asserted that God is but *one*; one subsistence; one agent; one person. But it is asserted that he acts in three offices or relations. As Creator and Upholder of all things he is the Father; as Teacher and Redeemer he is the Son; as Enlightener and Sanctifier he is the Holy Ghost. They asserted Jesus Christ to be the one only and true God, and that in him God actually was *born* and *suffered* and *died*. Sabellius, Noetus and Berrillus—all of whom lived in the third century and in Palestine or Arabia—taught the same doctrine with only some shades of difference. So, likewise, Paul of Samosata, who was their cotemporary. All these were accounted heretics. Paul, however, seems to have coincided much more nearly with Cerinthus than with the others above mentioned. His doctrine came so near to the orthodoxy that the first council, before which he was tried, acquitted him. The error of Sabellius, Noetus and Berillus consisted chiefly in their ascription of the Supreme Godhead to Jesus Christ. Paul denied his pre-existence. And so, probably, did the others so far as he was a man. We may put down Sabellianism in the category of errors but not as being one which was destructive or even mischievous.

4. *Was Andinarinism a corruption?* We incline to the opinion that it was. It set aside the proper human nature of Christ and assumed the fact of a real Divine incarnation. The former of these is, doubtless, a great mistake; and the latter, an absurdity. Is it not absurd to believe the true God to be a creature; or a creature to be the true God?

5. *Was Arianism a corruption?* We certainly hold it to have been a mistake. The catholic view all along had been that Christ was God but not the same God as the Father. The notion of him was indistinct, dark, confused. Every distinct view of him that had been put forth was forthwith rejected. The mind naturally yearns for distinct conceptions as much as the eye does for distinct vision. Arius sought for this. He conceived that the spiritual nature of Christ was, not an Æon nor God, but *angelic*. Angels were conceived to be *creatures;* Æons to be *emanations*. Arianism determined our Lord to be a creature, but not a human. He was *the first*, and *the greatest*. This theory very happily satisfies all those passages of the New Testament which seem to recognise the pre-existence of the Son. But it disagrees with those, which recognise his humanity. It virtually makes him to be half angel and half man. It gives him two natures. Yet neither of them perfect. But the idea of two natures in one being, if not an absurdity, is a monstrosity. Nature gives us not examples of this thing. Every creature is of some one nature or genus. The spirit of the lamb never inhabits the body of the goat, nor vice versa. Our Lord was a man, then certainly he was not an angel. The Evangelists and Apostles very expressly assert him to be a man. If he was, Arianism is an error. But it did not mar or prevent the Gospel. If it be a mistake, it may, nevertheless, be accounted venial and harmless. S. F.

[We most heartily and with strong emotion add our testimony to what is said below of the excellent man and faithful minister, who with uncommon gifts and graces, has been successfully laboring in the same small town for more than a quarter of a century.]

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For the Register.

INLAND SKETCHES. NO. II.

One of the most active and persevering laborers in the cause of popular education, has been the worthy and devoted pastor of Dublin, Rev. Mr. Leonard. A saying has been propagated abroad that the minister who is deeply engaged in education, is generally neglectful of his parish. To which several answers may be given. One, that education is a chief concern of the ministry. "The school" must be very near "the altar," or only the fires of a bigoted zeal, or a morbid fanaticism will be kindled upon it. Again, necessity is laid upon the pastor of New England to foster the interests of knowledge as well as piety. It has been their glory in the past, may it continue to be in the future! If they do not attend to the instruction of the young, this cause of causes and interest of interests, must suffer beyond measure; for it will lack the aid of its most judicious and devoted friends. But a better answer still can be given by the fact itself, that some of the most faithful and devoted pastors are those who are wide awake to the claims which the rising generation have upon the risen. And Mr. Leonard is a case in point. His interest in education has rendered him not less successful or faithful as a Christian teacher and pastor. Situated on the lofty Monadnock ridge, he has been a *high-priest* in New Hampshire, in more senses than one. His influence has been steadily exerted for more than a quarter of a century in elevating the tone of education in his town and the vicinity. He has lived to see results, beautiful, blessed results in the advanced intelligence, morality, and piety of those who have been under the operation of those causes of improvement which he has set in motion. Deservedly has he been called by one of another denomination, "the Oherlin of Cheshire County."

These remarks are made not for the value of praise, for he needs it not, and his singular modesty would be offended by it, but as an encouragement to laborers in the cause of humanity. He reaps what he has sowed. He has been an indefatigable workman in education; has written, lectured, preached, talked it; has prepared excellent books for the use of the young; has visited more schools probably than any other person of his age in the state; has never given up in despair at the many obstacles in his path; but marched steadily forward to the accomplishment of his good designs; and the effects have not been doubtful. Consequences have been produced such as we should expect from the causes put in motion. Those in the vicinity of Mr. L., need no account of the success of his untiring efforts; but strangers will require to be told that the schools of Dublin have been gradually raised to a high pitch of excellence; that the school houses are many of them constructed after the most approved model, and that, as the direct result of an advanced education is an advanced prudence and increased prosperity in life, this town invests a greater proportion of the funds of the Savings Bank of the county, than would belong to it when compared with the population and inventory of other towns. The tone of morals has been raised. The interests of humanity have flourished in every direction, and a deep impress has been left upon the place which will only pass away when the everlasting hills of granite have fallen into decay, or melted with "fervent heat."

This example says to the young man, and especially to the young minister, Feed the lambs of your flock, of your town. They are the hope of the church, of the state, of the world. Be not ambitious of a city congregation, where you will be but one among striving, selfish thousands, and will act upon a transient, floating population. Despise not "a city set on a hill." Go where Providence calls. Whether layman or clergyman, you can do much good in the humblest country town. Seek not a place to move the world; stand where you are and move it; for mind is its own place; and from that fulcrum you can pry up the deepest foundations of sin and error. In the silent, quiet life of the country, you will be able to reach and mould the deeper powers of the young. Five, ten, twenty years may not yield you a full harvest for your exertions, but the laws of God are sure, and effect must follow cause. The beautiful traits of human nature will be brought out, as face and form from the shapeless marble by the oft-repeated strokes of the sculptor's chisel. Even the *physique* of mankind will be far improved. The body will be stronger and fairer. The dwelling will be more comfortable and tasteful. The landscapes will reflect the tone of the people that dwell among them, and make them in a measure what they are; But, leading all the rest, the great purpose of Christianity can only be fully realized in a community where there is the very highest possible education of the whole people. This is too self-evident to need proof.

It has ever been to my mind a presumptive argument in favor of the truth of Unitarian Christianity that it leads men to work practically and powerfully for the improvement of mankind; as in Temperance, Anti-Slavery, Peace, Education the Ministry at large, Prison Discipline, &c. And the man who has been sketched so imperfectly above, is of the same glorious band with Tuckerman, Worcester, Ware, Channing, Pierpont, Dix, and Mann who have glorified God by serving their fellow-men.

New Hampshire.

The absence of the Editor from his office for the last two weeks is the reason why the following and several other communications have not yet been published. It is also a reason why several books received some time ago have not yet been noticed.

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For the Register.

"SOMETHING ENERGETIC OUGHT TO BE DONE TO INCREASE THE SUPPLY OF MINISTERS OF OUR FAITH."

Mr Editor: Having given some reasons why I deem this call for ministers liable to create false expectations so far as the missionary enterprise is concerned, I proceed briefly to state several facts from which I infer that we need no greater supply of ministers than we are annually receiving, for our home societies. I infer it

1st. From the large number of ministers now unsettled. This is fully equal to the number of destitute societies. And they are not, to use an expressive phrase, a *refuse lot*, but among them are those of the finest talents, the most careful culture, the purest character, and the most devotional spirit—And were we to induce fifty new laborers to enter the service, they would not probably be a superior set of men in any respect, to the fifty who are now in the field and without a permanent charge.

2d. From the number who accept of temporary engagements. Were the supply not quite equal to the demand, few would be found to make these temporary engagements. All, or nearly all, would be taken up by the permanent settlements.

3d. From the number of candidates which most societies have, before making their choice. And these candidates are not only *sought* and found by curious and fastidious societies but they are sent voluntarily by our worthy Gen. Secretary. A friend of mine was sometime since sent to a small Society in Conn:—and when he arrived there, he found that he was only the first of five or six, whom the society had been advised to hear, before they made their selection. Now for what reason could so many be sent to a distant and undesirable field of labor, on such a mission, except that numbers were urgent for employment—that there were more preachers than places, and therefore it was thought best to give as many as possible the chance, poor as it was!

4th. From the number of ministers almost constantly unemployed, especially in the winter.—The friend to whom I have alluded above has frequently received such letters as these from Mr Briggs. "We have half a dozen preachers on hand." "There have been on hand several unemployed preachers, who stood in need of all the employment they could procure." This looks to me as if the market were full, and the supply greater than the demand.

From the number who leave the ministry and go into other occupations, I cannot think that so many would become teachers and farmers, were there a lack of ministers among us. There would then be the motives both of interest and duty which would certainly retain them.

These facts seem to me to indicate, that there is no want of ministers to supply the *reasonable* demand of our Societies. And the average number, who now annually enter the ministry—which is at least *ten* from the various sources—seem entirely adequate to supply the losses by death and the increased demand. If this reasoning is incorrect I should be glad to know where in it is so. Y.

Extract of a letter from a gentleman in Baltimore to a friend residing in a Southern City, dated

Baltimore, July 4, 1846.

"In answer to your enquiry about my religious opinions, I reply promptly, that I am from reading and much reflection, a *decided* Unitarian, and I never hesitate to declare my opinions, when I am invited to do so, at the same time I never obtrude my sentiments upon the notice of any one, without being requested to do it, for I have none of the spirit of proselytism in me. I regard with great kindness the virtuous and good of all sects, and I never object to hearing a discourse from a good Preacher, no matter by what name he may be called. I am aware that the Unitarians are regarded in a very unfavorable light, by some *bigoted and intolerant* Christians. That does not however, disturb my happiness. All the harm I wish them is, that they may live long enough to be sensible of their own folly and want of charity. I have lately had the pleasure of an intimate acquaintance with *Father Taylor* of Boston. I found him to be an exceedingly pleasant and intelligent companion. He is certainly a very remarkable man, of *great eloquence and unbounded benevolence*. He calls himself Orthodox, but it is that kind of Orthodoxy, I like, for he is not afraid of being contaminated by associating with Unitarians, nor does he suppose by giving them countenance, he offends God, or injures society. We have a minister in this city, by the name of Webster; he is a charming preacher, of kind and tender feelings, a strong and powerful reason, and in private life, amiable. He too is not ashamed to pass over the threshold of an Unitarian. Whenever you come to Baltimore do not fail to hear him; he is a first rate man, belongs to the Methodist Protestant Church, a pious and liberal Christian."

For the Register.

Elkton, Todd Co., Ky. July 15, 1846.

Mr. Editor,—I have located in this place, it being a central point in the contemplated field of my Ministerial labors; and I would hereby inform my Eastern friends of my address. I wish, through the Christian Register also to tender my most grateful acknowledgements to those brethren who kindly bestowed books, &c., upon me during my recent visit to Boston, among whom I recalled the following names. Messrs. Pray, Bell, Fuller, Parkman, Fearing, Peabody, Simpkins, Crosby and Nichols, A. G. Comings and Livermore of N. H. But very especially as I feel myself indebted to brother Francis Alger of South Boston, who, besides a number of good books, presented me with a beautiful Quarto Family Bible. However valuable the other books I received, this gift I regard as above all price. May the voice of Truth and Love through this volume be ever heard in my humble dwelling, and guide my family through Jesus Christ the Father of lights; to whom for this favor, my heart overflows with gratitude and praise.

Besides the above, I acknowledge the receipt of liberal contributions of books and Tracts from the Book and Pamphlet Society, all of which I shall strive to appropriate to the purposes intended. May the blessing of God rest upon those donors, and also follow their donations. Affectionately. J. J. Harvey.

For the Register.

Mr. Editor,—Dear Sir: I have noticed in the Register or some other public journal, that the good people of Salem, recently have disinterred the remains of the late Rev. Dr. Bentley and placed them in the new Cemetery, and erected over them a splendid monument.

All this is very well and evinces their love and respect for the memory of their deceased pastor, at the same time that it brings the actors of this compliment to the merits of the deceased, somewhat prominently before the community. Still, would it not have been well to have notified a brother, a sister, or other connection of the deceased of the intended honor to be done to a respected relative? It certainly would have been gratifying to such near connections to have been present at so honorable a transaction.

East Boston.

We are sure that our friends in Salem could have meant no disrespect to any one nearly connected with the pastor whose memory they so love to cherish. It could not at the most have been anything more than an unintentional oversight.

For the Register.

AUTUMNAL UNITARIAN ASSOCIATION.

The Committee of Arrangements have received the following communication from the Rev. Mr. Furness's Society.

The Committee appointed on Sunday last, to prepare Resolutions to be submitted to the consideration of this Congregation beg leave to report the following Preamble and Resolutions:

Whereas, a large portion of our Unitarian Brethren have, with a view of promoting the paramount interests of Liberal Christianity, agreed to hold the approaching Unitarian Convention in the month of October next; and whereas the Committee, having charge of this matter, have not yet reported the place for holding the said Convention; and whereas the members of this Church conceive that it has a strong claim to the regard of our Brethren, in consequence of its being the First Society of professed Unitarians in the United States; the oldest of its kind; which has pursued its path of duty, quietly and unobtrusively for 50 years, which should seem to recommend it to the favorable consideration of the Committee; therefore

Resolved, That in our opinion the cause of Liberal Christianity is greatly subserved by the occasional meeting, and friendly intercourse of numbers of Clerical and Lay members of the Unitarian Denomination.

Resolved, That in our judgment, the present is an auspicious moment for holding such meeting in the City of Philadelphia, where, from various causes, the minds of our people are favorably disposed towards the reception of the simple truths of Christianity, as promulgated in the precepts and practices of Unitarian Christians.

Resolved, That in the opinion of this Society, much good would result from a general assemblage of the Clergy and Laity belonging to the Unitarian body, from every part of the United States, to be convened together in this Church during the month of October next; that it would afford us all an opportunity to take counsel together, to improve our social and friendly feelings, to confirm our faith, and hopes; and under the Providence of God, to promote the present and everlasting good of ourselves, and of others who do not now conform to our Faith.

Resolved, That in the spirit of hospitality and brotherly kindness, we open our hearts and our homes to our Brethren of the Clergy and Laity, and to their families, throughout the United States; and say unto them, Come, and be Welcome! Come! and unite with us in our public services, in our serious councils, in our social gatherings, in our quiet homes; Come, and partake with us of all our public and private means of enjoyment; Come, as fellow Disciples of the Lord Jesus Christ; Come, and let us impress you with the conviction that this is indeed the Fraternal City!

Resolved, That our respected Pastor, the Rev. Wm. Henry Furness is hereby requested to become the medium of our wishes, by communicating these proceedings to all whom they may concern, in the way he shall deem most expedient.

All which is respectfully submitted.

John Scholefield, Walter R. Johnson, Joseph Sill, } Committee.

Wednesday Evening, Philadelphia, July 1, 1846.

Having accepted the cordial and hearty invitation presented in the foregoing Resolutions, the Committee of Arrangements hereby give notice that the Autumnal Convention of Unitarian Christians will be held at Philadelphia on Tuesday, the 20th of October next.

S. K. Lothrop. Samuel Osgood. Ephraim Peabody. Stephen Fairbanks. Stephen C. Phillips. } Committee of Arrangements.

Boston, Aug. 1st.

We are informed that the Society in Westford, where Mr. Capen has been engaged during the past year, have voted to suspend the services of public worship for a time, in order to make the contemplated repairs of their old meeting house. Mr. Capen has received an invitation to return when these repairs are completed. He takes this method of informing Parish Committees that he is at liberty to engage for the supply of preaching wherever his services may be desired.

*** The Thursday Lecture this week was by Rev. Dr. Pierce of Brookline, from II Cor. v. 14. "The love of Christ constraineth us."

Subject,—"The legitimate influence of the love of Christ." This occasion was the ninety fifth on which Dr. Pierce has preached this Lecture.

Anti-slavery. We congratulate the Boston *Christian Register* that it has at length found courage to declare that "we have something to do with it." As the subject is engaging the attention of Christians and philanthropists, and is to be taken out of the hands of the fanatical Anti-Slavery leaders, we ask, emphatically, of the Register—"give us *your* plan." If the fanatics have heretofore got ahead of the Christians, we may be sure the Register will not be behind-hand when those he esteems such, take hold of this question. Some of the chief priests are beginning to look at it, and there are those who are never so wanting in reverence as to venture beyond them: [Anti-

NEW PUBLICATIONS.

A Practical Treatise on Ventilation By Morrill Wyman, M. D.

We have seldom looked over a book, which seemed to come up more fully to the idea of what it ought to be than this. The style is easy, clear, and to the point. The matter is well arranged and digested,—with enough of theory to satisfy the philosophical inquirer, and enough of experience to satisfy the most practical. The author is evidently master of his subject, and writes upon it after long and thorough investigation. We would commend the book to all architects and carpenters, who would understand this important branch of their business—and to all who are about to build houses or live in them. It is sad to think what an amount of debility and nervous irritation is occasioned among us simply by the want of fresh air in our dwellings. We shall quote soon from the Chapter on the Ventilation of Churches. The full Table of Contents, and the Index are among the good things which will increase the value of the book to those, who seek after information.

We hope that Dr. Wyman's further Treatise on *Warming* will come out before the cold weather, and that cheap abridgements of both in one small volume for very general circulation will be prepared.

Annual Report of the Middlesex County Bible Society.

It is pleasant to see the efforts that are now making for the diffusion of the Scriptures through the community. This report, drawn up by the secretary of the Society, Rev. Amos Blanchard, is an encouraging one. The income of the Society during the past year was $2243,14; and its expenses 257,75 less. An agent, Rev. Calvin Wolcott, has visited the whole county of Middlesex, and found in it twelve hundred families destitute of a complete copy of the Bible. "Three hundred of these were Roman Catholics, most of whom declined receiving it. Four hundred families destitute of any portion of the Bible have been suppiled. The whole number visited, is twenty one thousand three hundred and forty." One eighteenth part of the families in the County are at the begining of each year destitute of the Sacred Scriptures.

Dr. Dewey's Controversial Discourses.

We are glad to learn, though we have not yet seen the book, that a new edition of this excellent work has just been published in New York, with several important additions. We hope to give a more particular account of them hereafter.

Scripture proofs and Scriptural Illustrations of Unitarianism, by John Wilson, published in London and Boston.

A thorough investigation of the subject and deserving a place in the library of any one, who with the least amount of labor would get the fullest knowledge of what the Scriptures say upon it.

Chronicles of the First Planters of the Colony of Massachusetts Bay.

We hope soon to read this book with care and tell what we think of it. We now can only say that Mr. Young's former book on the Pilgrims is one of the most pleasant and instructive historical books that we have ever read, and from the beginning of the present we have no doubt that it is equally valuable.

THE DEDICATION OF THE MOUNT PLEASANT CONGREGATIONAL CHURCH, ROXBURY,

Took place on Wednesday afternoon, 29th ult. The house was filled with a large and attentive auditory. The services were opened with an anthem by the Choir. Then followed a Hymn. Rev. F. D. Huntington, of Boston, read most appropriate selections from Scripture. Rev. N. Hall of Dorchester offered the prayer of Dedication. After a second hymn, the sermon was delivered by Dr. Putnam of, Roxbury. Of this discourse we have time and room to give only a sketch.

The text was from Ezekiel xlviii : 10. "*The Sanctuary of the Lord shall be in the midst thereof.*" The Christian temple is not a copy of the Jewish, though it is its successor. Under Christ's dispensation there is no literal altar, sacrifice, holy of holies—no temple according to the Jewish idea. Centuries ago the plough-share passed through the ruins of the sacred edifice on Mount Zion: and no word of Christ's authorizes the re-building of its walls. Under the Christian dispensation we have no altar but the contrite heart—no sacrifices but those of the broken spirit. It is only as a figure of speech that Christians can adopt the language used by prophet and psalmist in relation to the ancient sanctuary :—but in this way we may cling to it as the expression and the help of our piety.

The preacher, would not indulge those ultra-protestant, or ultra-spiritual scruples which would reject the language of the older scriptures. Though Christians and not Jews—though knowing well that not in this mountain or at Jerusalem alone men may worship the Father—we will call the house of prayer a sanctuary, and would write upon its walls "Holiness to the Lord."

The text expresses the requirement that the tribes on returning from captivity should re-build the temple. The New Testament contains no such command for Christians: and indeed we cannot conceive of Christ's giving such command. There was no need that he should: for he gave a faith, a spirit, a religion of love that would bring together his disciples: and wherever they should meet the place sanctified by their prayers, would be a Christian sanctuary. So it has proved. Never has there been a Christian community without its sanctuary. The fathers of New England reared the sanctuary in every village, they planted in the wilderness. The fathers of this ancient town were not remiss. Yonder hill was their sacred oblation—of land: and from the day, when Elliot and his little band gathered there to worship, unto this hour, that has been the place of the sanctuary. In recent years, as the population has increased, the old church has parted with a portion of her children, and these joined by new comers, have reared and filled other temples.

The preacher here spoke of the fact that no church had had its origin in any feud with the old church or with one another, neither had the progress of the several societies been marked by any controversial unkindness or social alienations. He then referred to the circumstances which led to the erection of this new structure.

The house had been built for the use of those who could not obtain permanent accommodation in the old chuch. In its origin and progress, this enterprise had been honorable to the christian character of the community. The movement sprung from no disaffection. The first public proposition and call, which have resulted in the completion of this edifice, proceeded, unsolicited, from one who could have no other personal interest in the measure than that involved in the prospective parting from some of his most faithful and beloved parishioners and friends.—The old church and the new have but one cause to cherish, and it would be a sin and a shame, resting somewhere, too gross to be rightfully anticipated by any, if jealousy or rivalry should arise to impair the christian harmony that has prevailed up to this hour. The preacher here congratulated those who were to occupy this temple upon having prepared for their own use a commodious and beautiful sanctuary, free from debt, and unshackled by any doctrinal or ecclesiastical allegiance to the parent church or any human authority.

Passing by the discussion of any general subjects—the rest of the discourse was occupied with a statement of the appropriate uses of this house and the influence that should proceed from it.

I. This should be a Christian Temple in this respect—that *Christ* is to be recognised and owned as *Master* here. His life, death, resurrection, sufferings and ministry of love are to be received as verities, his word as divine—his authority as conclusive in religion. This pulpit is not to be a sphere, in which genius is to invent a religion, but it is to diffuse that which has come from heaven through Jesus Christ. Let only Christ be Master here, and be Master indeed.

II. It is to be hoped this is to be a Christian Church, in that broad sense of the term which disowns as far as possible a sectarian character. This will be called a Unitarian Church; but I am glad to know, that name does not yet appear on the records of the "Mount Pleasant Congregational Church." We will hope that this Church will never be found in hostile attitude towards other Churches. Our Churches, rightly viewed, are all on one side; all striving alike on the side of righteousness and against the sins which afflict the race. The old subjects of doctrinal interest, the preacher thought, were losing their controversial interest—in this region at least. The differences are rather kept for the sake of sects—than sects for the sake of the differences. This point the preacher illustrated at some length—maintaining that the differences in doctrine were mainly matters of philosophy and metaphysics. In regard to several doctrines the opposite sects were meeting at the edges and beginning to run into each other. Parties must endure for a while; for not many had yet come to conceive of a Christian who is not of a party—a Church which is not of a sect.

Finally—It was trusted that this would be a truly Christian Church, in that its object would be to nourish the Christian life and character.—There is a common Christianity which includes the substance of Christ's teachings, which underlies the devotional creed of every intelligent denomination. It is heard in every pulpit occupied by a true and living man. It is implied in every creed honest men have written. It is found—thus common Christianity—in the instructions, example, life and death of Christ. To this common Christianity, we dedicate this house; solemly and fervently let it be so dedicated.

The preacher concluded, by saying, that a venerable usage had been observed—the services prescribed at the first opening of a new sanctuary concluded. But this is not the true and final dedication. There is another—to be made from Sabbath to Sabbath, through their lives, by the hearts of those who shall come up hither to worship. May this temple receive that true dedication, in many hearts for many generations.

The services were concluded by a prayer, a hymn and the benediction.

We understand that the Church and all its furniture, exclusive of the organ, cost $16,000.

THE TWENTY-FIFTH ANNUAL REPORT OF THE MANAGERS OF THE CHARLESTON UNITARIAN BOOK AND TRACT SOCIETY.

This little pamphlet shows that our friends in Charleston are not inactive or indifferent disciples. The copy sent to us happens to be an imperfect one, wanting several pages through a mistake of the binder's, but it contains enough to let us know that it is a calm and serious argument for what we regard as the fundamental doctrines of Christianity—doctrines which ought to make us more earnest followers of our Master's. For in the words of the pamphlet;—

He only can be said to be clothed in the righteousness of Christ, whose whole moral nature has been brought in entire subjection to the principles of christianity. He who erects any other standard of righteousness than that which is contained in the gospel, or lives in subjection to any other principles, or submits himself to the guidance of any other spirit than that which was displayed in the person of Jesus Christ, is not clothed in his, but he is of the number of those who go about establishing their own righteousness. Thus interpreted, this language to which so many attach a mystical meaning, hard to comprehend, and liable to many difficulties, becomes plain intelligible, and highly conducive to our moral progress. It contains an impressive representation of the obligation which rests upon us, to live in subjection to the spirit and principles of Jesus Christ. Those principles are announced, and that spirit shines forth in the sacred volume, and we having no creed or confession of faith other than that which is contained in its inspired pages should feel the obligation more sensibly than others, to familiarize ourselves with them, for the great practical purpose of living in subjection to the principles they inculcate. Let us then use our utmost efforts by a dilligent and prayerful study of the scriptures, an honest adoption of the principles they contain, and an assiduous cultivation of that spirit of love which our Saviour enjoined, to clothe ourselves in the righteousness of Christ, by incorporating with the moral fabric our natures, his spirit and his principles, and thus we shall exemplify our confidence in another great principle of christianity—the saving influence of faith, not as a mere abstraction, but as an operative principle, which brings us under the controlling influences of christian truth, which gives us a firm unwavering confidence in Jesus Christ, in all he taught, in all he claimed, which makes us rather christians than Calvinists or Lutherans, which obliges us to enquire for ourselves what are the doctrines of Christ and what are not, and which is a necessary pre-requisite to that repentance and obedience which his holy religion enjoins.

Christianity reveals to us the sublimest of all truths; it appeals to the loftiest motives of action, it holds out the most enticing hopes, and surrounds us with an atmosphere of spiritual life. Nothing has done so much to fill the world with light and joy, and to hold it forth as dark and gloomy is like clothing the sun in sackcloth.

The honorary degree of LL. D. was conferred on the Right Rev. Alonzo Potter, D. D., Bishop of Pennsylvania, at the recent commencement of Union College. Bishop Potter was, for a number of years, the Professor of Moral Philosophy in Union College.

FAIR AT ALBANY.

It is proposed, to hold a Fair, or something of that character, at Albany, N. Y., in October next; for the benefit of the Unitarian Society in that city. An earnest appeal is made to the *Ladies* of the Faith elsewhere, and others, who may feel an interest in its welfare to aid in the design.

The object in view is provision for the earnest necessities of the Society, and to liquidate some portion of its debt, if sufficiently successful. With good prospects of growth and final prosperity, it is as yet unable wholly to sustain itself. And when the peculiarly adverse circumstances which tend to circumscribe its progress are considered, it is hoped that there may be a kind and helping hand extended to it in this endeavor.

The members of the society pledge themselves in advance to all who may be disposed to assist in this project, that nothing shall be permitted to take place, inconsistent with the strictest morality and prosperity. None of those occasions will be taken advantage of, to swell the receipts, which have occasioned scruples in some minds against occasions of this sort. Reference is made to extortionate prices, raffles, lotteries, and the like.

Articles of needle work, &c., intended for this purpose, may be deposited with Mrs. James F. Clarke, Mrs. Frederic T. Gray, Mrs. B. F. Greene, Mrs. Stephen Fairbanks, and Mrs. Frances Manning, Boston; Mrs. E. B. Hall, and Mrs. S. Osgood, Providence; Mrs. H. W. Bellows, New York; Mrs. F. A. Farley, Brooklyn, N. Y., or sent to Albany, directed to Rev. H. F. Harrington, No. 353 Lydius St., prior to the second week in October.

We trust that our female friends may be disposed to occupy a few leisure hours in our behalf. H. F. H.

Albany, July 24th, 1846.

CHURCH OF THE SAVIOUR.

We have before stated that a new church of which the Rev. Mr Waterston is to be the pastor, was in the course of erection on Bedford street. Thinking that a few particulars in relation to the building, might be interesting to our readers, we have taken some little pains to collect them, and give them as follows: The church is in the Early English Style of ecclesiastical architecture, designed to conform as nearly to the old models, as modern requirements for accommodation and the difference in the services (all the old churches being Catholic,) will admit. It consists of a nave, with side aisles, a chancel, a tower, and spire steeple. The nave is separated from its aisles by columns bearing arches, over which is a clere-story, pierced with triangular trefoil windows. The aisles are lighted by single lancet windows, and at the front end of the nave, over the entrance door, is a large triplet. The windows throughout are to be of stained glass, ornamented with devices and mosaic borders. The roofs over the nave and a isleare to be left open to the ridge, and the spaces between the beams to be ornamented with tracery. The tower is placed on the South-East angle, in order to give a greater length to the nave, and in accordance with the symbolic principle of the ancient architects, which permits the tower to be placed in any position, excepting over the chancel. The church is to be furnished inside with open seats, carved on the ends, and will be finished either with black walnut or gray oak. The chancel, it is hoped, will not be lumbered up with a modern pulpit, and drawing-room couches, but be left open and and finished with sedilia at the sides, as in the old churches. The exterior except the spire, (and it is hoped this also,) is to be of Newark stone, laid in courses, of irregular heights, dressed to an even surface, and all the ornamental parts delicately chiselled. At the rear of the church, are the pastor's room and the Chapel (the latter now finished) for the Sunday School, communicating with the church on either side of the chancel. The dimensions are as follows: Inside width 59 feet; length from the front to the rear of the chancel 104 feet; height to the ridge 55 feet; tower 20 feet square, and 178 feet high to the cross on the spire. The chapel is 30 by 50 feet, and 41 feet to the ridge. The church will accomodate upwards of 900 and the chapel about 300 persons. Our readers will perceive from the above description, which we have given of the church, that it will be one of the finest ever constructed in this city, and it is to be hoped that no modern taste or spirit of ecomomy will be permitted to alter or disfigure the design. Let the whole model be carried out.

The Chapel, which is now occupied on the Sabbath, is a very beautiful building, and constructed, as our poor judgment tells us, after a severely good taste. Its dimensions we have given above. It is provided with stained glass lancet windows, ornamented with beautiful devices—the seats are open of pine, stained with asphaltum—the floor laid in a kind of cement, in the closest imitation of the sand stone of which the building is constructed— the roof is most nicely traced to imitate ceiling — the sections which support it, giving a relief to the eye, as it looks upwards— the pulpit of black walnut, disfigured by no tardy varnish, but simply oiled, so that the nicest grain of the wood is plainly discoverable. The style and finish of this pulpit combine to make it one of the most tasteful that we ever beheld. In the rear of the pulpit, are the sedilias, after the old style, which produce a fine effect—above the pulpit is a large triple window. The light of the building is truly of a dim and religious character—there is no glare—where the eye rests, simple beauty and ornament meet its view.

The church was designed by Messrs. H. & J. E. Billings, and when completed will do infinite credit to their taste and skill as architects.

[Journal.

MISCELLANEOUS ITEMS.

The Tariff Question. The Senate on Tuesday, passed the New Revenue Bill, (repealing that of 1842,) by a majority of one—with the amendment moved by Mr. Webster, striking out the 9th section. It is said the House will without doubt concur in the amendment: and so the bill become the law of the land.

The Cambridge Chronicle states that the proprietors of Cragie's Bridge have accepted of the offer of the Hancock Free Bridge Corporation, and sold the same for $60,000. Both of the Bridges to Cambridge now belong to one company, and will remain a joint stock until the proprietors are remunerated.

The height of Lake Erie above the Atlantic Ocean has been ascertained to be 565 feet.

The Park Street Church, in this city, have invited the Rev. Charles Wadsworth, of Troy, to become colleague pastor with Rev. Silas Aiken.

Public Schools. The annual exhibition of the Public Latin and the English High Schools of this city took place yesterday, and the following are the names of those scholars in each school, to whom the Franklin medals were awarded:

Latin—J. H. Thayer, F. W. W. Palfrey, Charles Hale, H. J. Warner, L. G. Ware.

English High—Amory T. Gibbs, Benjamin F. Clapp, Theodore G. Ellis, Joseph Gavett, John W. Atkinson, John S. Scott.

Efforts at Home. The American Bible Society put into circulation in this country last year, half a million of Bibles and Testaments. At their late meeting they resolved to attempt to circulate three-fourths of a million this year, and next year a million. Horace Hunt, Esq., an agent of the Society, found, in Ulster county, N. Y., about one hundred Roman Catholic families who refused the Bible.

The American Tract Society have issued from their Depository in New York, since April 15, 4,303,529 pages.

Temperance Societies in Stockholm, Sweden. A Congress of Temperance Societies was held in Stockholm, about the middle of June. The Congress was composed of three hundred and fifty-eight members, representing one hundred and thirty-two national and foreign societies. The King who is honorary President of the Stockholm Temperance Society, and the Queen were present at the opening of the Congress.

A Generous Example. The citizens of Pittsfield have purchased and sent 125 barrels of flour, for the aid of the sufferers in Nantucket. It was forwarded over the Western Railroad from Albany to Boston, by Capt. Barnes, free of freight. We trust the citizens of Springfield will not be found backward in the work of love. Our sister towns are doing much. [Springfield Republican.

We learn in addition, from the Pittsfield Sun, that $571 has been already received in money by the committee to solicit subscriptions, of which Gov. Briggs is a member. We understand that $1000 in money and clothing has been raised in Duxbury for the sufferers.

The Eruption of Mount Hecla still continued, according to the latest accounts of the 15th of April. The pillars of fire rose from three new craters to the height of 14,000 English feet, and were broader than the largest river in the island, the Pierrsen. The lava has already formed several high hills. Pieces of pummice stone, or scorse, weighing 2 cwt. were thrown to a distance of a league and a half. The ice and snow which covered the mountain for many centuries are wholly melted, and the river Rangem has, in consequence, frequently overflowed its banks.

Religious Changes. Dr. Cox's Church, Brooklyn, N. Y., has been purchased by some members of the Church of the Pilgrims and the Broadway Tabernacle Church, with the design of establishing another Congregational Church in Brooklyn. The Rev. Edgar P. Wadhams, Episcopal minister at Ticonderoga, N. Y., has renounced the Protestant Church and joined that of Rome. The European Times says, that at an ordination held on the ember days at the Roman Catholic Church of St. Mary Oscott, sixteen gentlemen were admitted to orders, of whom ten had previously been clergymen of the establishment.

A Fearful Situation. A man ascended the steeple of a meeting house in Kingston, R. I., lately, to take off the vane for gilding, as we learn from the Providence Journal, and having left the ladders, climbed the iron spire to the distance of twelve to fifteen feet above, relying upon the ball, half way up the spire, to rest his feet on, and from which position he could take the vane off with his right hand. While he was in the very act, the ball on which his feet rested gave way and ran down the spire. At this moment he was raising the vane over the end of it; as he did so, the spire growing smaller, made a convenient place for his thumb to keep the balancer in the gudgeon bore, when the ball gave way under him and he sunk. The vane falling back with his thumb in the gudgeon bore, held him fast, with his feet dangling in the air. He remained in this perilous situation until a man ascended the spire, and placing his shoulders under his feet, at once relieved him. The scene was terrible to behold.

China. M. Pohlman, says the August Missionary Herald, has, at present, no associate in his labors. There are English missionaries at Amoy, however, with whom he is on the most friendly terms. In a recent letter, Mr. P. says:—

"In the city of Amoy, alone, there are as many as one thousand opium shops, where the drug can be purchased; and facilities are afforded for reclining to smoke it. In order to give an idea of the drain of specie from the country, on account of opium it need only be mentioned, that the annual sale of opium, at the port of Amoy alone, averages one million two hundred thousand dollars; and that there are, along the coast of this single province, four other smuggling depots. The total annual drain on the finances of the country, is estimated at twelve millions of dollars.

In regard to infanticide, I need only state, that recent inquiries substantiate the facts published by Dr. Abeel. In the villages of Amoy Island, it is well ascertained, that, among the poor people, one-half of the female children are destroyed. Among the better classes, the evil does not prevail."

The five high Mandarins of Amoy invited all the Missionaries to a *public dinner*, on the nineteenth of February, an honor never shown to any of the mercantile foreign residents.

The Nes Perces Indians in Oregon are said to be making considerable progress in civilization. They inhabit a desirable country, and are paying attention to agriculture and have a large number of horses and cattle. They are more neat in their dress and more industrious in their habits than other tribes of Indians. Some missionaries have established schools among them. Mr. Spalding has translated a portion of the Scriptures into their language; it is written with English letters but Indian words. A traveller from Oregon exhibited to us yesterday a manuscript book neatly written in that language, by a native Nes Perces Indian. It was a copy of the translation of the New Testament, by Mr. Spalding, and was well executed. The education and civilization of these aboriginal tribes should be encouraged. [St. Louis New Era, July 17th.

Gleanings from English Papers. *The Refuge for Female Prisoners* anxious to reform their lives, established in memory of Mrs. Fry, is receiving general support. Her Majesty has become its patroness, and subscribed fifty guineas, Prince Albert £25, and the King of Prussia has become a contributor.

The great clock at the General Post-office, which regulates post-office time throughout the country, has just been cleaned and renovated. It has not varied one minute in eleven years.

English Peerage. No less than 120 members of the House of Lords sit by virtue of peerages granted since the year 1820.

Saxony. The King of Saxony, who closed the States in person, on the 17th of June, expressed his thanks to the States for voting credits for the completion of the railroads, and at the same time his regrets that so little progress had been made in the *measures for the reform of the penal laws.*

Bos Aurocks. The Emperor of Russia has ordered, for the Zoological Gardens, London, a pair of Bos Aurocks—a kind of bison—the only contemporary of the large animals whose bones are found in the fossil state. They exist only in the forests of Lithuania, and have never been seen in Western Europe.

Corn Law Repeal Bill. After the passage of the bill Lord Ashburton brought forward a motion whose purpose was to prevent what he feared might be the injurious effects on the agricultural interests of the Kingdom, of too sudden an introduction of grain to the market; and stating that the amount of grain in bond was 2,500,000 qrs., and that a large amount more was ready to be poured in. To this the Earl of Dalhonsie replied that there was not "a shadow of argument for the alleged apprehensions of danger." That the amount of grain in bond was only 1,900,000, with little prospect of increase. The motion was rejected by 70 against 47.

A Ragged Church. As the Ragged Schools in London are succeeding so well, it is proposed to establish a "Ragged Church," which the poorest would not be ashamed to visit on account of their wretched clothing, and where none of the better dressed would feel ashamed to be placed next to a parish pauper.

☞ What a pity a small portion of the good-sense and humanity of the Vice-Roi of Egypt, cannot be imported and used, even in some of our northern American cities. We might then see tenements erected for the poor, giving some evidence that they dwell in a Christian community.

"The Vice-Roi of Egypt has, for a long time, had in contemplation a scheme that promises to be eminently useful, one for the sanitary amelioration of the villages of that country—this plan he is endeavoring to put in execution. A letter from his physician, Clot-Bey, states that three commissioners have been sent into Lower Egypt, with express orders from Mehemet Ali Pacha, to effect the reconstruction of three different villages, to serve hereafter as models for the others. These three villages are Ghezac, Meghile, and Kafr-Kayat. The following is a sketch of the plan. The cemetery is to be located at a certain distance. The stables and deposits for refuse are to be in a place by themselves, the slaughter houses in another. The ground is to be elevated, with a slope towards the Nile. The houses are to be built upon straight lines, running parallel to the river, and the streets are to be from three to six metres wide. A square, planted with trees, is to serve at once for a place for fairs and markets, and a place is also to be laid out for the school-house. Each village will contain as many baths as possible, a hospital, and other useful public establishments. The royal treasury is to pay for the reconstruction of the houses of the poor. Should this plan ever be realized, even if only in part, it will do much to ameliorate the condition of the Fellahs, and without comparing the undertaking with that of Sesostris, we may be sure it will secure the lasting fame of Mehemet Ali, and that of his descendants, if they continue the good work."

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Chandler's, in Shirley, on Wednesday, the 4th day of Au. next, at 10 o'clock, A. M.

jy25 JOS. C. SMITH, Scribe.

MARRIAGES.

In this city, on Monday morning, at King's Chapel, by Rev James Freeman Clarke, Abraham Fuller Clarke, of Milwaukie, W. T., to Susan S., daughter of Jabez Fisher, Esq. of Boston.

In Charlestown, Mr I. S. Scates of Chelsea, to Miss Harriet Lemond.

In Ipswich, 27th inst, Mr F. C. Treadwell, Jr., of New York, to Miss Mary, daughter of Wm Oakes, Esq. of I.

In Strafford, N. H., Mr James R. Gilchrist of Malden, Mass., to Miss Maria T. Langmaid of S.

In New Haven, Ct. 23d inst, Hon Noah Phelps, of Middletown, to Miss Catharine S. St. John.

DEATHS.

In this city, on Sunday, Marianne, daughter of Chas. Jackson, Esq.

On Thursday, 23d inst, of dysentery, Horatio, only child of Dr A. B. Wheeler, aged four years and four months.

In Marlborough, 20th inst, Mrs Lucretia, widow of the late Hon Joel Cranston, 80.

In Heath, 14th inst., Ebenezer Tucker, Esq., 81.

At Seneca Falls, N. Y., 22d inst, Sarah Jane, only child of the late Elder Thomas F. Barry, 15 mos.

In New Bedford, on Saturday last, Charlotte B., wife of Wm. P. S. Cadwell, and daughter of James Howland, 2d, aged 23. Few young women have more of the bloom of health which promises length of days than she a short time since, or more of the qualities which should endear her to her friends. We can think of her now only with tenderness and affection, and an assured confidence that she is where all that was pure and beautiful in her shall find its appropriate home.

At the Massachusetts General Hospital, July 25th, after a painful illness of ten months, Angelo LaHwer, aged 15 years. He was a small, interesting Italian lad, who had exhibited a white mouse in London and afterwards in this city. Separated from home and kindred, his patience and gentleness won the regard of strangers. The sympathy of the officers and the inmates of the Institution, showe l itself in various attentions and acts of kindness. One of the Trustees gave him a number of a recent English publication, which contained a representation of himself exhibiting his white mouse. He contemplated it with as much gratified ambition, as Napoleon would have felt on viewing an engraving of the battle of Austerlitz. The day before he died, a beautiful young white mouse was found in the garden of the Hospital, and brought to Angelo. He was delighted. The bitterness of death was, for the moment, forgotten. The night which followed, was solemn and melancholy to all his fellow sufferers, as they listened to his touching ejaculations, "I cannot die! I am afraid to die! I want my mother." But the weary one was soon to be at rest:

"For when the morn came dim and sad,
And chill with early showers,
His quiet eyelids closed—he had
Another morn than ours."

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

The *next Term* will begin on Monday, September 7th. This is a Private School, limited to forty pupils, mostly residents of this town and vicinity. A small number of Young Ladies from abroad, are received into my family as Boarding Pupils, and are under the united care of Mrs. Cartee and myself. This arrangement is designed to meet the wants of those parents at a distance, who prefer, when about to send their daughters from home, to place them in the private family of the teacher, who will exercise a constant supervision over them.

The Course of Instruction is specially adapted to the female mind, and embraces all that is usually taught in the best Female Seminaries. While we endeavor rightly to develop the mental, moral, and physical powers of our pupils, we hope to return them to their parents free from those disagreeable airs and traits of character so often acquired at Boarding Schools. Circulars will be sent to any who may desire more particular information.

C. SOULE CARTEE, Principal.

References.—Dr. A. R. Thompson, Rev. G. E. Ellis, Wm. I. Buddington, Mr. John Hurd, Charlestown; George B. Emerson, Esq., Geo. S. Hillard, Esq., Boston; Rev. F. A. Farley, New York.

ag1 6tis

NEW IPSWICH ACADEMY. The Fall Term will commence on Wednesday, Aug. 26th, and close on Tuesday, Nov 10th.

Tuition.—In Common Branches, $3,50; in Languages, $4,00; Board, $1,50 per week; Music, $7,50; Drawing and Painting on usual terms.

EDWARD A. LAWRENCE, Principal.
New Ipswich, N. H., July 1836. 4w ag1

Mechanical and Dental Surgery.

Teeth at Cost, until Jan. 1, 1847!

OFFICE, No. 266, opposite to No, 307, Washington Street,
CORNER OF AVON PLACE, BOSTON.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.

TERMS.

Up to Jan. 1, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz:—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.

Carved work in block for whole and half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, *Surgeon Dentist.*

July 29, 1845. 6m

ILLUSTRATIONS OF UNITARIANISM. This day received, Scripture Proofs and Scripture Illustrations of Unitarianism. By John Wilson.

"Surely I ought to know the God whom I worship,—whether he be one pure and simple being: or whether thou art a three-fold deity, consisting of the Father, the Son, and the Holy Spirit." [Dr. Isaac Watts.

Third edition, revised and enlarged; 1 vol 8vo, pp 358.

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UNITARIAN, No. 3. This day published, The Unitarian, No 3, Edited by Rev Geo. E. Ellis.

—CONTENTS—

The present position of Unitarians.
Thoughts on the Doctrine of Original Sin.
Biblical Astronomy.
Poetry—The Joyful Message.
Noyes's Translations.
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VENTILATE YOUR HOUSES. A Practical Treatise on Ventilation, by Morrill Wyman. This is a Practical Treatise on Ventilation, embracing much scientific and useful information upon a subject that is applicable to our own country. The design of the author, as expressed upon its pages, is to present to the public those principles of ventilation which have been for the most part, successfully applied in Europe, and also to offer such suggestions and arrangements as seem best fitted to answer that purpose in our own climate.—Entering into a philosophical and analytical investigation of the real qualities of the atmosphere, he proceeds to the consideration of the mode of preventing and removing impurities of the air, and the proper manner of ventilating the various edifices which require it. The work is one of great practical value. [Merchants' Magazine.

1 vol 12mo, pp 435, with 82 cuts. Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. 3t a1g

SCRIPTURE PROOFS OF UNITARIANISM. Scripture Proofs and Scriptural Illustrations of Unitarianism, by John Wilson, 8vo, 3d edition.

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JAHN'S INTRODUCTION TO THE OLD TESTAMENT. A few copies of the above work are very much neeced as Text Books at Meadville. We have but half enough to supply the classes. As the work is out of print we are obliged to ask any person who is willing to part with his copy to send it, with the price, to James Munroe & Co's, 134 Washington street. RUFUS P. STEBBINS.

Boston, July 25, 1846.

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TEACHERS CLASS FOR 1846. The fourth annual Class for Teachers, and others interested in the cultivation of Vocal and Instrumental Music, and the diffusion of a correct knowledge of the legitimate principles, will meet at the Melodeon in Boston, Mass., on Tuesday, the 25th of August, at 10 o'clock, A. M.

Lectures will be given on the following subjects: The best method of teaching classes the Science of Music; The Art of Singing; Chanting Psalms; Recitatives; also, Instruction in the use of the principal instruments embraced in a full orchestra.

The Class will be in session ten days. Terms: Gentlemen, five dollars. Ladies are respectfully invited, free of charge, as also members of former classes.

B. F. BAKER, Rowe Place.
J. B. WOODBURY, Chapman Place.
A. Bond, Teac

POETRY.

[For the Register.]

LINES.

Suggested at the Annual Festival of the Sunday School of the "Church of the Saviour," L. I.

Surrounded by these verdant fields,
Beneath this leafy grove,
With nature's works on every side,
And heaven's blue vault above.

As happy as those little birds
That hop from tree to tree;
As happy, and as innocent,
From guile and sin as free.

A joyful company we come—
A brotherhood of love—
To render thanks, and praises sing
To Him who rules above.

To thank him for our Sunday School,
Our parents, teachers, friends;
And every gracious blessing,
His thoughtful goodness sends.

With heart and voice to praise Him,
For his abounding love—
His ceaseless kindness, so much
Our poor deserts above.

Supported by our Father's hand,
His tender care we praise,
To celebrate his goodness,
Our grateful song we raise. L.

"WORK WHILE IT IS DAY."

Up, Christian! up! and sleep'st thou still?
Daylight is glorious on the hill!
And far advanced the sunny glow
Laughs in the joyous vale below;
The morning shadow long and late,
Is stretching o'er the dial plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or lowers thy dark and anxious brow
Beneath *to-morrow's* burdens now?
New strength for every day is given,
Daily the manna falls from heaven.

Link by link the chain is made,
Pearl by pearl the costly braid,
The daily thread of hopes and fears,
Weaves up the woof of many years;
And well thy labor shall have sped,
If well thou weavest the *daily* thread.

Up, Christian! up! thy cares resign!
The past, the future are not thine!
Show forth *to-day* thy Savior's praise
Redeem the course of evil days;
Life's shadow in its lengthening gloom,
Points daily nearer to the tomb.

TRUE REST.

"Sweet is the pleasure
Itself cannot spoil,
Is not true leisure
One with true toil?
Thou that would'st taste it
Still do thy best,
Abuse it not, *waste* it not,
Else 'tis no rest.
Would'st behold beauty
Near thee, all round?
Only hath *duty*
Such a sight found.
Rest is not quitting
The busy career,
Rest is the fitting
Of self to its sphere.
'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.
Deeper devotion
Nowhere hath knelt,
Fuller emotion
Heart never felt.
'Tis loving and serving
The *highest* and *best*,
'Tis onward, unswerving,
And this is true rest."

MISCELLANEOUS.

[From Merry's Museum.]

TRUSTING AN INDIAN CHIEF;

OR CONFIDENCE RETURNED.

One of the first settlers of Western New York was Judge W——, who established himself at Whitestown—about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child— a fine boy about four years old. You will recollect that the country round was an unbroken forest, and this was the domain of the savage tribes.

Judge W. saw the necessity of keeping on good terms with the Indians, for as he was nearly alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feeling and ensure their good will in return. Several of the chiefs came to see him, and all appeared pacific. But there was one thing that troubled him, an aged chief of the Senaca tribe, and one of great influence, who resided at the distance of half a dozen miles, had not yet been to see him, nor could he by any means astertain the views and feelings of the sachem, in respect to his settlement in that region. At last he sent him a message, and the answer was that the chief would visit him on the morrow.

True to his appointment, the sachem came. Judge W. received him with marks of respect, and introduced his wife, his daughter and little boy. The interview that followed was interesting. Upon its results, the Judge was convinced his security might depend, and he was therefore exceedingly anxious to make a favorable impression upon the distinguished chief. He expressed to him his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out and then said, "Brother, you ask much, and you promise much. What pledge can you give of your faith?"

"The honor of a man who never knew deception," was the reply.

"The white man's word may be good to the white man, yet it is but wind when spoken to the Indian," said the sachem.

"I have put my life in your hands," said the Judge, "is not that an evidence of my good intention? I have placed confidence in the Indian, and will not believe that he willl abuse or betray the trust that is thus reposed."

"So much is well," replied the chief, "the Indian will repay confidence with confidence, if you will trust him, he will trust you. But I must have a pledge. Let this boy go with me to my wigwam; I will bring him back in three days with my answer!"

If an arrow had piereed the bosom of the mother she could not have felt a deeper pang than went to her heart as the Indian made this proposal. She sprang from her seat and running to the boy, who stood at the side of the sachem looking into his face with pleased wonder and admiration, she encircled him in her arms and pressing him to her bosom was about to flee from the room. A gloomy and ominous frown came over the sachem's brow but he did not speak.

But not so with Judge W. He knew that the success of their enterprise, the lives of his family, depended upon the decision of the moment. "Stay, stay, my daughter," said he. "Bring back the boy, I beseech you. He is not more to you than to me. I would not risk a hair of his head. But, my child, he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam as beneath our roof and in your arms."

The agonized mother hesitated for a moment; she then slowly returned, placing the boy on the knees of the chief, and kneeling at his feet burst into a flood of tears. The gloom passed from the sachem's brow but he said not a word. He arose, took the boy in his arms and departed.

I shall not attempt to describe the agony of the mother for the three ensuing days. She was agitated by contending hopes and fears. In the night she awoke from sleep; seeming to hear the screams of her child calling upon its mother for help! But the time wore away and the third day came. How slowly did the hours pass! The morning waned away; the noon arrived; and yet the sachem came not. There was gloom on the whole household. The mother was pale and silent, as if despair was setting coldly around her heart. Judge W. walked to and fro, going every few minutes to the door and looking through the opening in the forest towards the sachem's abode.

At last the rays of the setting sun were thrown upon the tops of the forest around, the eagle feathers of the chieftain were seen dancing above the bushes in the distance. He advanced rapidly and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in moccasins; a fine beaver skin was on his shoulders, and eagle's feathers were stuck into his hair. He was in excellent spirits, and so proud was he of his honors that he seemed two inches taller than before. He was soon in his mothers arms, and in that brief minute she seemed to pass from death to life. It was a happy meeting—too happy for me o describe.

"The white man has conquered!" said the sachem; "hereafter let us be friends. You have trusted an Indian, he will repay you with confidence and friendship."

He was as good as his word; and Judge W. lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

It strikes us that the views taken in these remarks from the N. Y. Express deserve immediate attention:—

THE MAGNETIC TELEGRAPH.

The more we see, and reflect upon this new invention for the transmission of intelligence, the more we are convinced that it ought *not* to belong to *one man*, or to a *corporation of men*, but to the people of the whole country. The monopoly of intelligence is too great an element of power to be vested in a human being,— and when that intelligence is clothed in or flies upon the lightning of the heavens, we feel almost as much apprehension from this earthly exercise of omniscience and omnipresence, as if the same individual held the thunder, or wielded its bolt. — It is a settled principle that the ocean, the sea, or rivers should belong to no one man, nay to no one nation, unless their own people surround and dwell upon it, for the element of water is deemed to belong to God, not to men,— but the very same reason, by much stronger force, applies to the lightning, or to any other element, which should be the common property of all mankind, not the exclusive element of a single man.

The magnetic Telegraph is the application of electricity, with lightning speed, to the transmission of thought. It is the union of the quickest element in nature, and the highest faculty of man made in the image of God. To intrust such a power, then, to a person or persons, is to intrust them with the highest exercise of authority, over the human race.

It is very true, that the person, or persons, intrusted with this power, *may* exercise it equitably, or honestly, and they may not—but there is no good reason for trusting them, when, in a country like ours, all other species of power are lodged in, and guarded against by authority of law. All corporations, nay, all men exercising delegated power are restrained, watched or punished, in the exercise of their powers, if they do wrong, but here, of a sudden, has crept in upon us an uncontrolled and illimitable Power, before which all others fade into insignificance and contempt. To allow such a power to grow up, and to strengthen itself, in our apathy, is to commit to it the monopoly of light, of news, of intelligence, of speculation, of trade, of commerce, nay, of the highest and dearest interests of the human race.

The Electric Telegraph is capable of doing the greatest service to mankind, or it may do the greatest harm. If in the hands of bad men, or in the hands of men not bad, but who consider it *their* property, with which they have a right to do as they please, speculations should be undertaken in the breadstuffs, or the necessaries of life,—what injustice might be done to the growers of produce, or to the producers at large! — Or, if it should undertake the perversion of intelligence, or its suppression, what injury it might work in other and numerous ways! — Stock gambling, bread gambling, or political gambling of the most frightful kind, may be carried on secretly by it, and successfully, too, often in the hands of adroit men, whose fortunes might be made by single operations. All, indeed, must grant that these, the perversions of its powers, *may* be monstrous, and that, therefore, it is an engine of mischief, as well as of good, that, like powder or the steam engine, ought to be under the control of law.

The possession of this great instrument of THOUGHT and NEWS, ought, then, as it seems to us, to be where we have by the Constitution, intrusted the transmission of letters and newspapers, viz: in the Post Office Department, and Congress should by general law, protect and guard it in all the States. In time of war, or of domestic peril, it especially is necessary to the War and Navy Departments, or to the Executive power. In time of peace, even, it is the proper medium through which all the heads of departments should communicate with their subordinates in the Custom Houses, Post Offices, &c., &c. But surely, while standing as it is, isolated from the people, and independent of the people, capable of vast mischief, and unpunishable therefore, it should not be intrusted with high corporative powers, or be protected by law beyond any other property. In our admiration of the discovery, and our enthusiasm for its success, we should not bind chains about us, as we did when the locomotive first came along, and ran over its road of iron.

IMPROPER EDUCATION.

Why do we have so many puny men and nervous women? Because parents half the time do not know how to educate their offspring. If the child is put to school, at an early age, and if care is taken to provide the best masters, and if the morals are preserved by good examples and religious influence, the parents think all has been done that duty requires, and that their progeny will have nothing to reproach them for. Fatal error! It is not the mental, so much as the physical education of your child for which you will be called to account. Good health is of more value than book-learning, and contentment and happiness a better heritage than millions of dollars. But no persons can be happy with a sickly constitution. Half the miserable hypochondriacs you know may thank their parents for a diseased state of mind. A healthy frame has more to do with sound intellect than you think, and the shortest road to despondency is through a disordered system. If you would have your children grow up able, energetic men, with minds "equal to their fortune," take care in early childhood that they lay the seeds of good constitutions by proper exercise. As a general rule, children are put to school too soon. The consequence is, that the vital power which ought to go to strengthen the muscles and enlarge the frame is consumed in the sustenance of a brain overtaxed by study; and nothing is more common now than to see children with large heads whom their parents consider prodigies, but who are in every instance we know of, affected with fits, headaches, vertigos, or other nervous disorders. Often children thus abused become insane; still oftener they die prematurely. Indeed, it has grown into a proverb that a child is "too small to live." In the public schools of this city and country this over-taxing of children with study prevails to a lamentable extent. We have known tasks to be given to a child, and one too of ordinary ability, which occupied nearly all her time when out of school, to prepare for the ensuing day, leaving little or no leisure for recreation. The fact is, teachers wish to make short cuts to learning; cram where they ought to instruct. If parents knew how the constitutions of their progeny are weakened by such a forcing step, and what a fertile source of ill-health, and unhappiness arising from ill-health is thus laid up for their victims, they would attend more to the physical education of their children, see that they had daily exercise, and not attempt to confine them in school more than four hours a day, until they are ten years old.

IS IT RIGHT.

"I hate that man."

"Why do you hate him? Did he ever injure you, in character or in person?"

"No—but I don't fancy him."

"Do you know him?"

"No—neither do I want to."

"That is just the way of the world. A stranger passes by and we form an opinion of him; if favorable, when an opportunity presents we speak to him, draw him into conversation and finally become his friend. If unfavorable, we avoid him. If he asks us a question, we answer by a quick monosyllable, and have no desire to seek his acquaintance. Is this right, just, or honest? There are sources of men we dislike, because we are not acquainted with their character, and by the dislike we have taken to them seek no opportunity of an acquaintance. Such a course is ungentlemanly, un-Christian, and savage. It is not the looks or the general appearance of the person that makes the heart good or bad. The plainest man we know of, possesses the best heart we ever became acquainted with. The homeliest woman of our acquaintance is the most affectionate, kind, and amiable of her sex. At first sight, you would turn away from these excellent persons, not dreaming that the outward appearance is not an index of the heart. In future, we trust, you will be governed more by truth and justice, and not condemn and hate one you do not know, and against whose character a word of reproach was never lisped. The heart, and this alone, study— and when it is in the right place, do not for the world make a remark, or manifest a spirit that will pain it to its centre." [Portland Tribune.

STORIES FOR CHILDREN.

ABOUT GIVING UP.

Nothing pleases us more than to notice among brothers and sisters a spirit of concession, or "giving up," as it is called in familiar language. Many persons, old, as well as young, seem to think it mean and cowardly to give up to another, when there is any difference between them. Here is the origin of duels. Men will come together to see who shall shoot his fellow man, because they consider it a stain upon their honor to let an injury go unrevenged, and because they are too proud to confess that they have done wrong. How foolish, and how contrary to the spirit of the Bible, which teaches us to forgive as we would be forgiven. We have in our library a pretty story translated from the German, about a brother and sister who learned to give up, and we present it entire to our readers, hoping that they will go and do likewise:

Robert and Emily quarrelled with each other sometimes because both would have their own way, and neither would give up; and so they had bad times, for nobody can be happy who does not live in peace.

Their mother had often spoken to them about their quarrels, and told them that "the wisest always give up."

Now it happened that once Robert wanted to play ball, but Emily wanted to dress her dear Fanny, her pretty doll, which was almost as large as herself, and would open and shut its eyes if you pulled a wire under its clothes. She said Fanny had been invited to a party, and must have on her best clothes.

But Robert thought he could not possibly give up playing ball; so he said, "Oh, Fanny needn't go out to-day, she may stay at home and sleep in her cradle." "You think so," said Emily, "but I think Fanny is not invited out every day, and she ought not to stay at home. So you must help me dress her."

"I won't,"—play ball, Emily was going to say, but she remembered what her mother had said, and she put Fanny down half-dressed, in the cradle, and said, pleasantly, "He is the wisest who gives up; come Robert I will play ball with you, because you want me to."

"That's my own, dear Emily!" said Robert, happy and half ashamed, too. And they played ball, and did not quarrel all the day.

The next morning Emily wanted to plant flowers in her little garden, for it had rained the day before, and she knew it was the best time to plant flowers; but Robert wanted to make his little dog Hero swim in the pond, and to have Emily look on and see him; for when he had to see his dog play alone, it was not half so pleasant as when Emily stood by to laugh at their frolics.

"No," said Emily, "you must let Hero swim alone to-day, for if I don't plant these pretty flowers which the gardener has given me, they will all dry up."

"And I will help you, dear sister," said Robert, "Hero can swim to-morrow afternoon, after our lessons. You played with me yesterday although you wanted to dress Fanny for company: and to-day I will give up to you, for I won't be selfish, and make you give up to me all the time." So he helped Emily, as heartily as if that were the thing he wished most heartily to do; and Hero had no bath that morning.

Now the children had learned the pleasure of giving up to each other, and there were of course no more quarrels between them.

THE KIND SCHOOL-FELLOW.

Alice saved her pence and purchased a hymn-book, which the scholars were encouraged to learn by the promise of a reward. Nearly all the girls in her class were supplied; but one, who sat next her on the form, although as desirous to excel as the rest, still remained without; she inquired the cause, and the answer was that she was a very poor and fatherless child. Alice had lately lost a sister whom she loved, and was herself in very humble circumstances. She felt deeply and secretly resolved to taste how much "more blessed" it is "to give than to receive."

"I wish to save my money for a book, teacher," she said, on the following Sunday; and her halfpence and pence were brought, week after week till the amount was complete.

"Now if you please, teacher, will you purchase me a hymn-book?"

"Have you not got one, Alice?"

"Yes, teacher."

"Then why do you wish for another?"

A moment's silence followed; but blushing, she said, she wanted to give it to Ann—, whose mother being obliged to work hard for her family was unable to afford the price. "I am glad," said the teacher, "you are generously disposed; but what induced you to save your money for Ann; she is no relative, and you have not known her long; what is the reason?" "I did it, teacher," said the affectionate girl, "because she has no father."

SEEK IN THE RIGHT PLACE.

"I cannot find it any where! I have looked high and low, here and there, and elsewhere, and I cannot find it, and there is an end of it," said Frank Johnson to his mother, who was busy sewing.

"No, no," replied his mother, "there is not an end of it, for it must be found. I cannot afford to buy you books, and to have them lost in this manner."

"How can I help it, mother?" quickly rejoined Frank; "I am sure that I have looked every where."

"Ah!" said his mother, "every where but *in the right place*," so getting up she went to a small book-shelf, and looking over the books carefully, she at last found that which was wanted.

"Now Frank," said she, "you see how easy it is for an idle person to say that he has looked for a thing, when, if he has given himself the trouble to look at all, he has not looked *in the right place*, where should you expect to find a book but on a book-shelf?"

Frank hung down his head, took the book from his mother, and marched off to school. [Old Humphrey.

PROPAGATION OF PLANTS.

LAYERING.—Many shrubs which we wish to multiply, can be safely propagated by what is called layering. This consists in bending down a stock or branch to the earth, and fastening it down by placing pins across it. Then cover it with soil some six or more inches. It will put out roots in the course of the season, and next spring may be cut off from the principal or parent stock, and set out by itself.

The present month, (July,) or the first of the next, is a proper time to perform this operation. If the branch be cut a little, so as to make a notch or slit, it will facilitate the putting out of roots. Some of the larger varieties of shrubs may be suffered to remain on the parent stock during the ensuing season, and be separated in the fall.

The smaller herbaceous plants, such as pinks, chrysanthemums &c., may be propagated in the same manner.

ROOT LIFTING.—If you should dig down to the small fibrous roots of any shrub or tree, such as the rose, or lilac, or apple, or pear, and bring the tip of it just above the earth, covering the remainder with earth, it will put forth leaves and push up branches, and thus form a sucker or young tree, which may be afterwards separated and transplanted.

There is a theory, and we think there may be something in it, which contends that these layers and suckers, being part and parcel of the old stock, partake of its nature, will flourish as long as that does, and become infirm and decay when that does. If this be true, it proves that the only true mode is to propagate by seed alone. In the case of fruit, however, we shall not be able to obtain the identical kind or variety as we shall by layers or suckers. [Me. Farmer.

ROCKPORT.

Of this town which was formerly part of Gloucester, designated as Sandy Bay, a correspondent of the Boston Atlas, says, from its peculiar and almost insular position, every breath of air that reaches it has to come over the ocean. The fishing here is equal to any on the American coast, and a large majority of its inhabitants are fishermen. From the rocks are caught in great numbers sea-perch and the golden rock-cod, and by going half a mile from the beach, an endless variety of cod, haddock, pollock, hake, and a catalogue of less desirable and inedible fish. Or if one tries the surface in preference to the bottom, the beautifully hued mackerel are found in profusion—and, by going still farther out to sea, halibut and cod, can be found, though in less numbers, of such size as to entitle their captor to a certificate of membership in the "Mammoth Cod Association."

This is also a famous place for lobsters, which are caught in a trap. These traps or "pots," are nicely baited and set at night a few rods from the shore, and when visited in the morning, twelve or fifteen prizes sometimes reward the fisherman. We are told that from two to three thousand lobsters are caught here daily for the Boston market. One would think that their numbers would be speedily thinned off in this particular spot but it is said they are as numerous as they were fifty years ago.

Large quantities of "Carrageen" or Irish Moss, are found, and collected for market; and it is a striking coincidence that the only American factory for another BLANC MANGE material—isinglass, is also in this village. This article we are told, is sold in advance of its manufacture the whole year through and pays a large profit. It is made from a substance found in the lake, and is only made here, because here alone is that fish taken in sufficient quantities. In passing, we would say that a species of this fish, called the Old England hake, is to our taste, one of the best fish caught in the ocean.

Another source of industry and wealth to Rockport is its quarries. The Cape Ann Granite is well known in Boston, but better in New York, and best of all in New Orleans. It is very similar in appearance to the Quincy Granite, having the same bluish shade—Several hundred men are working at the different ledges, and the stone is shipped off as fast as it is faced,—We saw some large piles of paving blocks, like those just put down in Tremont street opposite St. Paul's Church, going off to New Orleans.

NOVEL CURIOSITY. One of the greatest curiosities of the day is in Buffalo, the handiwork of master James Sangster, a lad fourteen years of age. It is a miniature representation of Noah with his family entering the Ark, so graphically described in the 7th chapter of Genesis. Following the train are something over 150 figures representing the various beasts and fowls, "two and two, the male and female, as God had commanded Noah." The figures were all carved from wood, with an ordinary jack-knife, and presents an almost life-like appearance, In addition are figures representing Abraham offering up his son Isaac and The Last Supper, and Samson bearing away the Gates of Gaza, executed in a similar manner, and with astonishing accuracy.

TRUTH MOST SOLEMN. The London Court Journal makes the following remarks on Tom Thumb, the dwarf; Strange are the honors accorded to this little being, whose only recommendation is that nature has treated him so ill. We can conceive that idlers should repair to the place where this little deformity is exhibited to while away an half hour in the satisfaction of a frivolous curiosity; but when we hear the tales related by the man who gains his livelihood by exhibiting this libel on humanity, of the receptions given to General Tom Thumb by great European potentates, we are struck with astonishment at reflecting on this strange freak of fortune. How many men, gifted with nature's choicest bounties—genius, worth and bravery, languish in the shade—while this unfortunate child, sold by his parents for public exhibition, is loaded with favors and caresses by the great.

PURIFYING SINKS, &c. A correspondent of the Baltimore American says:—"Copperas (sulphate of iron) 1 lb. dissolved in water, say about four gallons, and poured twice or three times into sinks is a complete disinfectant, removing all unpleasant odor, and preventing offensive effluvia when it becomes necessary to clean them. The cost is a mere trifle, copperas selling for four or five cents per pound.—The effect is certain.

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The book was enlarged upon publication of the 'six teenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

March 28 tf

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